PART II.

THE TRIBES AND CASTES
OF THE
MADRAS PRESIDENCY.
CHAPTER I.

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INTRODUCTION.

In Northern India there is a large and distinct class of Hindus, called Baids, who follow the profession of medicine. Some of these are much respected, and exhibit no little skill in the practice of the healing art, while all exert great influence over the minds of the people generally. In the Madras Presidency, however, no one caste or section of Hindus follows this pursuit. "Barbers practise rough surgery; and potters are employed now and then to set broken bones; while women of the barber and chuckler castes officiate as midwives; but a man of any caste may practise as a native doctor" (4). Many Mahomedans are employed in this profession. The Hindus of Southern India have greater confidence in magicians, exorcists, devil-drivers, and workers of spells, than in doctors (b).

In this Presidency there are about twenty-eight thousand pujalis, or priests, and ten thousand 'church or temple servants.' There are also one

(b) Ibid.
hundred thousand mendicants, many of whom are devotees and ascetics, and belong to various religious orders.

The worshippers of Vishnu in Southern India are divided into two great sects, the Tengalas and Vadagalas, between whom there is an incessant feud. Both acknowledge themselves to be disciples of the famous Râmânuj. The Tengalas follow Manavala Manumi or Râmyaja Matri; and the Vadagalas, Vedântachâri or Vedânta Desika. The rites observed by these sects are nearly the same. Their religious differences and dissensions, which are sometimes very bitter, do not prevent them, as they would do in Northern India, from holding social intercourse with one another, for they attend the same festivities, eat and drink together, and even intermarry. As the two words designating these sects bear philologically the meaning of ‘Southern and Northern Veda’ respectively, it is not improbable that the disputes between them sprung from the rivalry of two great religious bodies separated originally by geographical boundaries. However, the chief subject now on which their mutual anger is expended, is of a very childish character, and is no more than, whether the middle stroke of the trident, the badge of Vishnu represented on the forehead, should commence from the upper part of the nose, or at its root (a).

The small sect of the Lingayets is scattered over various provinces of Southern India. They are worshippers of Shiva, and are consequently opposed in principle to the Vaishnavas. Nevertheless, they are a mild and peaceable people. They wear upon their persons the lingam, or emblem of Shiva, called ‘Jangama Lingam,’ or locomotive image, in contradistinction to the Lingas erected in Shiva temples, called ‘Sthavara Linga,’ or the stable image. Hence they are commonly designated Jangams. These people discard the modern phases of Hinduism. They also reject the Bhâgavat and Râmâyana as sacred writings, and with them Brahmanical authority, the efficacy of pilgrimages, austerities, self-mortification, and caste, while they pay great respect to the Vedas and to the doctrines of the celebrated teacher Sankara Achârya. The sect was originated by Basava, a Brahman, who flourished in the twelfth century, and was prime minister to the king of Karnataka, a Jain (b). ‘He taught that all men are holy in proportion as they are temples of the Great Spirit—that by birth all are equal’—that women should be treated with the same respect as men—that widows may remarry, and should she

(b) Ibid, pp. 98, 99
not do so, may wear her jewels and appear in society with the same privileges as she possessed in her married state (a).

The Satavis or Sanatanas are a Vaishnava sect in Southern India, corresponding, in the tenets which they hold, very closely to the Chaitanyas of Bengal. They abolish all caste distinctions. Most of them are Telugus; and all assume the distinctive badge of the Vadagalas, or the Vaishnavas of the northern part of the Madras Presidency.

Modern Hinduism as existing in Southern India as well as in Northern is, in the main, the same, and is evidently a compromise between the religion of the Hindu tribes and that professed by the aboriginal races. The religion prevailing among the masses of the population, is of Tantric origin, and embodies the peculiar rites connected with Sakti worship, or the worship of power as represented by female fecundity. There are two great branches of Sakti religionists, the Dakshinachâris, or right-hand worshippers, and the Vâmachâris, or left-hand worshippers. The former are comparatively innocent in their religious celebrations; but the latter plunge into all the licentious and cruel rites associated with the worship of the wife of Shiva in one or other of her numerous disguises, or practised at some of the religious festivals held in her honour. "No respectable Hindu," says the compiler of the Madras Census Report, "will admit that he is a Vâmachâri, or follower of the left-hand ritual, in which flesh is eaten, wine and spirits drunk, castes are promiscuously mingled, and a naked female, the personification of the vital power, is adored" (b). "It is difficult to ascertain to what extent Sakti worship prevails in the present day in Southern India. The hideous and filthy carvings on idol cars and temple walls in the south, show but too clearly that lewdness and indecency enter largely into the religious life of the people" (c).

The Christian population of Southern India numbers five hundred and thirty-three thousand, seven hundred and sixty persons, of whom forty thousand, eight hundred and seventy-nine are Europeans and East Indians, the rest being natives. The Protestant Native Christians are ninety-three thousand, two hundred and twenty eight; and the Roman Catholic, three hundred and ninety-nine thousand, six hundred and fifty-three.

(c) Ibid.
A thousand years ago a few Jews settled at Cochin. Their descendants are partly black and partly white. The former have become black, it is conjectured, by intermixture with the natives, or, as some suppose, from long residence in the country. The white or pale-faced Jews, however, have retained their complexion, it is rightly imagined, by keeping themselves apart from the Hindus, and only intermarrying among members of their own community. They are even said to be fairer than the Jews of Europe.

The Syrian Christians of Malabar have a tradition that their ancestors embraced Christianity under the teaching of St. Thomas.

There are upwards of twenty-one thousand Jains in the Madras Presidency. They are chiefly found in North and South Arcot and Canara.

The Mahomedan population in the Presidency consists of one million eight hundred and fifty-seven thousand persons. More than one million six hundred and fifty thousand of these are Sunis. Three-fourths of the Mahomedans of Southern India are, it is conjectured, converts from aboriginal tribes.

Under British rule the lower castes being, for the most part, free to act as they choose, instead of repudiating caste, and emancipating themselves from its fetters, display a singular anxiety to raise themselves in the opinion of the better castes, and in doing so, to tighten the chains which bind them. "So far from caste distinctions dying out, there probably was never a time when the great bulk of the people of Southern India were so pertinacious in the assertion of the respectability and dignity of their castes" as they have been of late years.

There has been a much greater fusion of races in Southern India than in Northern. "The fair complexioned Aryans have, for the most part, disappeared in the presence of the more numerous dark races, to whom India is a soil on which they can prosper and multiply. The fair Northern Brahmans are delicate exotics in Southern India. The plains of Southern India never could have supported a pure Aryan stock" (a).

The Hindu castes of Southern India are divided into two widely separated branches, the Vedangei, or right-handed, and the Idangei, or left-handed, a distinction not traceable elsewhere. The Sakti worshippers are also divided in the same manner. The origin of this peculiar feature of Southern Hinduism is unknown. Tradition and the literature of the people throw upon it no clear light. Many feuds have arisen between the rival hands, some of which have only

(a) The Madras Census Report, p. 29.
been allayed by the energetic interference of the Government. "Whatever
the origin of the dispute, it seems certain that the castes of the ‘right-hand’
fraternity claim certain privileges which they jealously deny to those of
the ‘left-hand.’ For instance, the right-hand castes claim the prerogative
of riding on horseback in processions, of appearing with standards bearing
certain devices, and of erecting twelve pillars to sustain their marriage booths; 
while the left-hand castes may not have more than eleven pillars, nor use the
standards and ensigns belonging to the right-hand fraternity. The quarrels
arising out of these small differences of opinion, were so frequent and serious
in the seventeenth century, that in the town of Madras it was found necessary
to mark the respective boundaries of the right and left-hand castes, and to
forbid the right-hand castes, in their processions, from occupying the streets
of the left-hand, and vice versa. The following list shows the more important
of the castes which take part in the disputes of the rival hands:—

<table>
<thead>
<tr>
<th>Left-hand Castes</th>
<th>Right-hand Castes</th>
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<tbody>
<tr>
<td>Chetties</td>
<td>Vellâlars</td>
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<tr>
<td>Artisans—The Panchala, of five sorts of smiths.</td>
<td>Kavaries</td>
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<td>Oilmongers</td>
<td>Komities</td>
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<td>Weavers</td>
<td>Accountants</td>
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<td>Putnavars</td>
<td>Silk Weavers</td>
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<td>Leather-workers (males).</td>
<td>Pullies (males).</td>
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<tr>
<td>Pullies (females)</td>
<td>Parihas</td>
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<td></td>
<td>Leather-workers (females).</td>
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"It is curious that the females of two of the inferior castes should take
different sides from their husbands in these disputes. The wives of the agricul-
tural labourers side with the left-hand, while their husbands help in fighting
the battles of the right; and the shoemakers’ wives also take the side opposed
to their husbands." Certain castes, as Brahmans, Kshatriyas, Shepherds, and
the Satanis or mixed castes, take no part in these disputes (a). The right-hand
castes occupy, for the most part, a higher social position than the left-hand; 
to which circumstance may be ascribed the feuds and jealousies which spring
up between them. The Parihas bear the designation of Valangei mattar, or
friends, in their relation to other right-hand castes.

The Rev. J. F. Kearns has communicated to the "Indian Antiquary" an important extract from the work of Von Philipp van Mokern, entitled ‘Ostindien seine Geschichte, Cultur, und seine Bewohner;' concerning the right-

hand and left-hand castes of Sriringapatam. "The left-hand," he says, "consist of the following nine castes:—

_Left-hand Castes of Sriringapatam._
1. The Panchālar, which includes the five classes of mechanics or artificers.
2. The Chettis, or merchants, who say they belong to the Vaisya caste.
3. Weavers.
4. Oilmen, who drive their mills with two bullocks.
5. The Gollūr caste, people employed to carry money.
6. The Paliwanulu caste.} Both cultivators, but not belonging to the
7. The Palavantu caste.} Karnātaka.
8. Hunters.
9. Tanners and shoemakers.

"The Panchālar command the entire body; but the Tanners are their warmest supporters in all difficulties, because in matters of dispute they are very adroit.

"The right-hand division consists of eighteen castes.

_Right-hand Castes._
1. The Bamgaru caste. This embraces many occupations and many
   Hindu sects. They are mostly traders and shopkeepers.
2. The Wodigaru caste—Sudra cultivators.
3. Oilmillers, who drive their mill with but one ox.
4. The Tailors.
5. The Sandara caste—Mahomedan artisans.
6. The Gujerati caste—Merchants from that district.
7. The Kanātigāru caste—People of the Vaisya caste.
8. The joiner or Jaina.
9. Shepherds and Weavers, especially weavers of woollen blankets.
11. Washermen.
12. Palankeen-bearers.
13. The Padma, equal to the Shalayavārū caste, a class of weavers.
14. The Barber caste.
15. The tank-diggers.
17. The Gullāra caste—People who herd cows and buffaloes.
18. The Whalliāru caste. These are the warriors of this division. They
commonly speak of themselves; in the Tamil country, as Vallangais, but are the well-known Pariahs.

"The origin of the division of the Hindus into right and left-hand, is overlaid with fable. The oldest Hindu account attributes it to the goddess Kāli, at the founding of Kancheveram; and it is said that the pagoda there contains a copperplate, having upon it an inscription that accounts for this division of castes. Both sides refer to this plate, but neither side has ever produced it, and therefore its existence may be doubted.

"The castes of which both sides are composed are in no way bound by any mutual obligation of religion or of relationship. The great idea that keeps them together appears to be, to attain more dignity. The right-hand claim exclusive right to have a pandāl under which to perform their marriage ceremonies; and they maintain that the left-hand have no right in their marriage processions to ride a horse, or to carry a flag upon which there is an image of Hanuman. The left-hand assert a right to all these, and appeal to the copperplate already mentioned; and they further assert, that to them belongs the higher rank, because the goddess placed them on the left side, which in India is the place of honour" (a).

SECTION I.—THE BRAHMANICAL TRIBES.

The Brahman population of the Madras Presidency is small, compared with that existing in Northern India. In 1871, according to the Census then taken, there were in the whole Presidency one million, ninety-five thousand, four hundred and forty-five Brahmins, who were nearly equally divided between the two sexes. They are most numerous in Canara, and in the regions of the north, approaching the Presidency of Bengal. Thirteen per cent. of the Hindus of South Canara are Brahmins, while not two per cent. are in Madura, South Arcot, Coimbatore, and Salem, and less than four per cent. in Chingleput, Trichinopoly, and Tinnevelly.

The religious creed of the Brahmins, and of the other Hindu tribes, is three-fold,—namely, 1. Shaivite; 2. Vishnavite; 3. Lingayet.

The philosophical tenets of the Brahmins are also three-fold,—1. The Smārtā; 2. The Mādhūā; 3. The Sri Vaishnava. The Shaivites, who are, for the most part, disciples of the famous Sankara Achārya, adhere to the Smārtā. The Vishnavites either hold to the views of Mādhūā Achārya, or to those of

Râmanuja, the founder of the Sri Vaishnava system. The Lingayets are a small community, and are attached to the Arâdhya sect of Jangams.

In Madras, the Brahmans are chiefly engaged in agricultural and professional pursuits. Some, however, are employed as servants, or in trade, or in industrial occupations. Dr. Cornish, in his Report on the Census of 1871, says that "the Brahmans have gradually shifted their position from that of mere priests, teachers, and beggars, to the more substantial one of a landed aristocracy. All other occupations fade into insignificance in comparison with that of landholders. As a rule, Brahma cultivators have secured for themselves the best lands in the country. By the proceeds of the land, tilled by serv labour, they have increased in substance, and grown wealthy; but they have contributed little or nothing by their own exertions, or foresight, to this result" (a). The mendicant Brahmans in the Presidency number less than sixteen thousand persons.

These Brahmans carefully abstain from worshipping the village deities whom the aboriginal tribes venerate, and are also free from many of the gross and degrading superstitions which the latter observe. For further particulars respecting the Brahmanical tribes of Southern India, see the chapters in this work on the races scattered over that tract of country, and likewise the author's "Hindu Tribes and Castes," Vol. I, Part I, Chaps. XII—XVI, pp. 77—101.

The Ooriya Brahmans are numerous in the north. There are fifteen subdivisions of the tribe in the Vizagapatam district. They eat meat of various animals, especially game: and will 'drink water drawn by the shepherds.'

In Travancore, Cochin, and Malabar, the Nambûri Brahmans are numerous. They are described in the chapter on the tribes of Travancore. In Malabar they keep themselves entirely separate from the Pullars or Tamil Brahmans, who are foreigners, and numerically much exceed the Nambûris in that province. Only the eldest son of a Nambûri is permitted to marry.

The Tamil Brahmans of Madura, according to Mr. Nelson, are divided into two great branches, the Shaivas and the Vaishnavas, each of which has its separate and peculiar tribes. The Shaivas number ten tribes. These, with some of their clans, are as follows:

The Shaiva Tamil Brahmans.

I. The Vadâbâl Tribe.

THE TRIBES AND CASTES OF THE MADRAS PRESIDENCY.

Principal Clans.

4. Tannayira.

II. The Brahatcharana Tribe.

Principal Clans.


III. The Ashtasahasra Tribe.

Principal Clans.


IV. The Thilli Mūvāyiratthāl Tribe.

V. The Savaiyān Tribe.

VI. The Mukkaniyār Tribe.

VII. The Nambūriyar Tribe.

VIII. The Vattthiyamāl Tribe.

IX. The Kāniyālar Tribe.

X. The Kesiyar Tribe.

The Vaishnava Tamil Brahmans.

I. The Vadagalei Tribe.

II. The Thengalei Tribe.

III. The Soliār Tribe.

These are the principal tribes; the names of the rest have not been ascertained. Each tribe, both among Vaishnavas and Shaivas, is subdivided into a number of clans (a).

All the great divisions of the Drāvira Brahmans, with the exception of the Gūjars, are found in Nellore. Members of the Sarwariya and Kanyakubja Brahmans of Northern India are also settled there.

SECTION II.—THE KSHATRIYA, KETHEREE, OR RAJPOTT TRIBES.

The Rajpootts of Southern India are less than two hundred thousand in number; and are chiefly found in the city of Madras, and in the districts north and west, in North Arcot and in South Canara. Several thousands

colonize the tract of Tinnevelly known as Strivilliputtur; but it is uncertain whence they came, and how long they have resided there. The Rajpoots of this presidency contrast very unfavourably with the same fraternity in Northern India, where they are a stalwart race, of noble physique, and of fine martial appearance. Their degeneracy in the south seems to arise mainly from a greater intermixture with inferior tribes of Hindus than is practised in the north. Moreover, in the latter region they were the dominant ruling power for many ages, whereas in the former they never gained a stable footing, and never rose to the exercise of much authority or influence.

The following curious list of the Rajpoot tribes of Southern India is furnished by the Madras Census Report; yet the Kethrees are said to have sixteen subdivisions:—

\[ \begin{array}{ll}
\text{Name of Tribes} & \text{Occupation or Condition} \\
1. Arasar (Tamil) & \text{The king’s caste.} \\
2. Ooriya Kshatriya & \text{Kshatriyas of the Ooriya country.} \\
3. Bondiliar & \text{Rajpoots of spurious origin.} \\
4. Bhat Rajah & \text{Bards who sing the praises of kings.} \\
5. Manu & \text{Name implying descent from Manu.} \\
6. Pândyakulam & \text{Descendants of Pândiyas.} \\
7. Rájavar (Telugu) & \text{The king’s caste.} \\
8. Nandamandalam Rájulu & \text{Of the Nandamandala country.} \\
9. Murikináti Rajah & \text{Named from the locality.} \\
10. Súryavamsapu Rájulu & \text{Of the Solar Race.} \\
\end{array} \]

The same authority states, that the most numerous of these tribes are the Bondiliar or Bondili, and the Bhat Rajah. The former tribe is apparently that of the Bundelas of Bundelkhand. The Shaivite Bondilis bury their dead, but the Vaishnavite Bondilis burn them. This difference of custom, however, only appertains to certain localities. As to the Bhat Rajah Rajpoots, it is questionable whether they are properly Rajpoots at all. In Northern India, the Bhats are a distinct race; and although they sing the praises of Rajpoot chiefs, and are constantly seen as minstrels attached to Rajpoot families, are nevertheless an entirely separate tribe. Their amalgamation with the Rajpoots of Southern India furnishes another proof of the deterioration of the latter.

It is singular that the compiler of the Report alluded to above should have omitted from his list the Gahlot tribe, to the Sisodiya branch of which the most distinguished Rajpoot of the Madras Presidency belongs. This is His

\( (a) \) Madras Census Report for 1871, Vol. I, p. 140.
Highness the Maharajah of Vizianagram, K.C.S.I., who is descended from the Ranas of Udaipur, one of the most ancient and illustrious of Hindu families. Some account of this nobleman, and of his lineage, is given in the author’s “Hindu Tribes and Castes,” Vol. I, pp. 128—135.

The Kethrees of Vizagapatam are divided into sixteen branches.

A native gentleman, Bonna Teperumal Chettiar, writing on the castes of Nellore, affirms, that just as there are ten great divisions of the Brahmanical tribes, five Gaur and five Dravira, so there are ten of the Kshatriya tribes, five Gaur and five Dravira. I presume he refers to the Madras Presidency, or perhaps only to that part about which he was specially writing. It would have been interesting had he named the ten tribes of Kshatriyas, and pointed out their exact localities.

*The Paik Tribes.*

These are traditionary fighting tribes, which, in more unsettled times, were exclusively devoted to war. ‘They are a fine race, and brave; and are good shots with the matchlock.’ These tribes are settled in the Vizagapatam district, and are now engaged in agriculture, trade, and other peaceable pursuits. They are ten in number, as follows:

1. Snathro.
2. Bellama.
5. Kalingu.
7. Uriya.
8. Binakurya.
10. Guri (a).

The Paiks were formerly a very numerous body, but have greatly reduced of late years. Their widows are not permitted to remarry, but are supported by the younger brothers of their husbands—a custom practised also by the Brahmans, Kethrees, and Karnams, or writer castes of the Vizagapatam district.

*Section III.—The Vaisya Castes—Chetties or Setties.*

These are, for the most part, similar to the Vaisya castes of Northern India, but differ from them in the names they bear. The members of all these castes number in the aggregate less than one million of persons. They are included under the generic term of Chetti, or Setti, a word probably allied to the Set or Seth, of Northern India, which title many bankers and merchants assume.

Although the designation of Vaisya is placed at the head of this section, as representing the castes commonly supposed in Madras to be embraced by the third great division of Hindu tribes, nevertheless it is extremely doubtful whether any pure Vaisya castes exist in Southern India at all. There are certainly none to the north of the Ner buddha, from Calcutta to Lahore. All more or less of the professedly Vaisya castes, throughout that extensive region, are open to the suspicion of having, in former times, if not in later, formed marriage alliances with the Sudras. Some are purer than others; yet it would be absurd for any one to lay claim to an unsullied lineage, like that which many Brahmans, and not a few Rajpoots, with undoubted right, can claim for themselves. Notwithstanding the assertion by Dr. Cornish, the Compiler of the Madras Census Report, that the trading classes of that Presidency are generally admitted to be Vaisyas, it is not for a moment to be imagined that they better deserve to be so reckoned than the same classes in the north, which are known everywhere as Banyas. Indeed, some of the Chetties, as, for example, the Vaniyars, or oil-pressers and oil-dealers, similar to the Telis of the North-Western Provinces, would never be regarded as Vaisyas in Northern India, but as Sudras, although evidently admitted into their fellowship in Southern India.

No order or classification has been observed in that Report in the arrangement of the Chetti tribes with their subdivisions and branches, which are described as numerous. "They are entered under about ninety designations; but most of these refer to the localities inhabited. The greater part of these people are classified as Chetties, or Beri Chetties, and Komaties (in Bellary and other localities), Banyas, Marwaris, Vaniyars or oilmongers, Kāsikkārā or bankers, and even some of the less fortunate traders as Bankrupt Chetties" (a). They are more numerous, in proportion to other classes, in Kistna, Nellore, Cuddapah, Kurnool, Madura, Coimbatore, and, most of all, in the town of Madras. Every town has a proportion of them. The Chetties are few in number in South Canara district only; and here the trade of the country seems to have fallen into other hands,—i. e., Brahmans, Mussulmans, and others. In Canara and Malabar, where few of them figure as traders, a larger proportion are described as cultivators; and the reason appears to be that they advance money on growing crops of pepper, ginger, turmeric, and other produce. superintend the cultivation themselves, and ultimately obtain possession of the land" (b). Unfortunately, the Report affords no information on the relation

(b) Ibid, pp. 142, 143.
subsisting between the Chetti tribes and their clans, and gives scarcely a hint respecting them of ethnological or historical value.

The Nâttukotai Chetties of Madura form a peculiar class of local traders. Some of them are wealthy, yet live in no better style than the rest. As a class they are rapacious and hardfisted. But they display excellent business qualities, and have acquired a character for honesty and good faith. They have a tradition that their ancestors came from the town of Kâveri-pattanam a thousand years ago. There are three classes of Chetties or Settis in Madura, namely:—

1. The Nâttukotais.
2. The Ariyûrs.
3. The Eriyûrs (a).

The Vaisyas of the Vizagapatam district are divided into three branches, namely:—

1. Gaura Komati.
2. Traivarnikulu.

The Gaura Komatis are traders and agriculturists; and are attached to the Smârtâ, Râmanuja, and Shaiva sects.

The Traivarnikulus are goldsmiths and jewellers; and belong to the Râmanuja sect.

The Kalinga Komatis are much inferior to the other two, and hardly rank as Vaisyas at all. They eat flesh and fish, from which the others refrain. The northern parts of Vizagapatam, and the district of Ganjam, are inhabited by them.

These three classes hold no social intercourse with one another, and do not intermarry (b).

(b) Manual of Vizagapatam, by Mr. D. F. Carmichael, Agent of the Governor of Fort St. George, pp. 62, 63
CHAPTER II.

SECTION I.—The Agricultural Tribes—Vellalars.


SECTION II.—The Agricultural Labouring Tribes,


SECTION III.—The Idaiyar or Shepherd Tribe.

SECTION I.—The Agricultural Tribes—Vellalars.

The agricultural population of the Madras Presidency numbers nearly eight millions of persons, and constitutes more than one-fourth of all the Hindus of the entire Presidency. In Cuddapah and Coimbatore they form more than forty per cent. of the inhabitants. In some districts ‘forty-nine per cent. of the males are cultivators’ (a). These tribes are sometimes spoken of under the generic term of Vellâlar, although in fact the Vellâlars are only one, albeit a very large one, of the agricultural tribes.

I.—Vellâlar.

These profess to have been originally introduced into the country they now inhabit by the Pandya kings, and speak Tamil, and no other language. Some are proprietors of land, while others are cultivators. There are, however, a few here and there who are engaged in trade, or who, having received a better education than the rest, are employed in Government offices, or in other positions, for which their superior attainments have fitted them. But, as a body, the Vellâlars are devoted to agricultural pursuits. They follow the usages and observances of their caste with great strictness, and, consequently, are regarded by

Hindus generally as occupying a high social status, approaching in honour to that held by the Brahmans, whose customs in relation to eating and drinking, and the treatment of widows, they strive to imitate. Indeed, it is said, in reference to them, that ‘there is not that hard line of separation between Brahman and Sudra in Southern India which obtains still in the North-West.’ The Vellâlars are mostly worshippers of Shiva. They are a laborious people, of frugal and peaceable habits. In South Arcot they form more than fourteen per cent. of the entire population.

The Vellâlars of Madura, where they are called Vellâlans, were originally ranged under seven divisions, when they entered that territory, namely:—

The original Vellâlars of Madura.

1. The Siru Malalei clan.
2. The Ukantha Muttûr clan.
3. The Patthiyâna Arumbûr clan.
4. The Parama Thokurûr clan.
5. The Muttamilsera Kodamalur clan.
6. The Muthumeei Thirukkâna clan.
7. The Selugei clan (a).

The Siru Malalei clan is referred to in an ancient inscription of the period of Kûn Pândae, probably of the eleventh or twelfth century. The inscription itself leads to the supposition that the Vellâlars were in the eleventh century one of the principal castes in the Madura kingdom (b).

The Vellâlans in Madura at the present day are divided into the following five clans:—

Existing Vellâlan clans of Madura.

1. The Arumbû-kutti clan.
2. The Kârakattu clan—In Madura and on the Palani hills, where they have been settled for many generations.
3. The Konga clan—Found in the western division of the district.
4. The Chola clan.
5. The Kadikkâl, or Betel-vine clan, cultivators of the betelnut. A very numerous body, found all over the district (c).

The Vellâlans are a proud people, and, although agriculturists, will not

(b) Ibid, p. 29.
(c) Ibid, p. 30.
themselves handle the plough, but employ labourers to do the work of their fields. They strictly adhere to the Shaivite form of Hinduism. They abstain from animal food, sanction early marriages, forbid the remarriage of widows, and bury their dead. There is a tradition prevalent among them that they came originally from Benares, in the reign of Kula Shekhara Pandy, in order to introduce into Madura the worship of Shiva (a).

II.—Kavare.

This is a very extensive tribe with at least eighteen branches, some of which are so important and numerous as to deserve to rank as separate tribes. The Kavares were originally entirely devoted to agriculture, in the capacity of land-owners, while their lands were cultivated by inferior races; but, although most are still engaged in their hereditary calling, uniting with it the tilling of the soil, there are several clans which pursue other avocations, and are sailors, small traders, pedlars, and the like. They are properly a Telugu people, which language nearly all of them speak; yet some, having settled in the Tamil country, now commonly carry on the business of life in the latter tongue. Two branches of the Kavare tribe are the following:—

1. The Baligis. Chiefly petty traders, hawkers, and so forth.

2. The Tottiys, Tottiyns, or Kambalattars. The Tottiys are said to be split up into nine clans, differing considerably from one another. They are very industrious and energetic as cultivators, and in other pursuits. Many of them occupy an important position in the city of Madras.

Several clans of Tottiys entered the district of Madura as colonists four or five hundred years ago, where they have distinguished themselves as agriculturists, especially in reclaiming waste lands. They are fond of cock-fighting and hunting, and have a character for dissoluteness beyond that of other castes. The worship of Vishnu is popular among them, and they have great reverence for relics, are very superstitious, and are peculiarly addicted to the practice of magic. The people generally regard them with awe, because of their mystical rites, which are said to be singularly successful in curing snake-bites. In feature the Tottiys have a distinctiveness of their own, separating them in a marked manner from neighbouring tribes. The men wear a bright coloured head-dress; and the women cover themselves with ornaments, neglecting to clothe the upper part of their persons. The marriage ceremonies of the Tottiys are curious. Polyandry in reality, though not professedly, is practised by them. They never

consult Brahmans, as they have their own spiritual guides, called Kodangi Nayakkans, who direct their religious ceremonies, preside at their feasts, cast their horoscopes, and enjoy many privileges in return, some of which are not of the most reputable character (a).

III.—Kāpu, Kāpalu, Reddi, or Naidu.

This tribe is known by all these different appellations. They are cultivators of Nellore, Cuddapah, Kurnool, the Ceded districts, and throughout a large portion of the Telugu country, in some places in which they form a preponderating element among the Hindu population. Most are engaged in agriculture, either as farmers or cultivators; but some of them are traders. They have a character for energy and thrift. In physique these agriculturists are a finer race than Tamil cultivators. The relations of the sexes are much too lax. In Nellore the Kāpūs are divided into the following thirteen clans:

1. Desuri Kapalu.  
2. Pakunati do.  
3. Panta do.  
4. Pedakanti do.  
5. Motati do.  
6. Are do.  
7. Palle do.  
    i. Aviri Pallelu.  
    ii. Vanne do.  
8. Challakuti Kapalu.  
10. Rachu Kapalu.  
    Found at Atmakur.  
11. Yerra Kapalu.  
    Both found in the North.  
12. Velama do.  
    West.  

IV.—Velama.

The Velamas as agriculturists are considered to hold the same relation to the land in the Telugu country as the Vellālars in the Tamil provinces. They originally held their lands on military tenure, and in social rank claim the equality with Kshatriyas. The Velamas are divided into three great branches, namely:

1. Arava Velamalu.  
2. Tenugu Velamalu.  

V.—Kammavār.

Cultivators in the Northern districts, divided into two branches:

1. Gumpakammelu.  
2. Illellanikammelu.

VI.—Kamma.

Cultivators in the Northern districts.

(a) Nelson’s Manual of Madura, Part II, pp. 81—83.  
VII.—Bhuttar.
Cultivators in Canara.

VIII.—The Nairs.

Land-owners and cultivators in Malabar. For a detailed account of these tribes, see the chapter on the Tribes and Castes of Travancore.

IX.—Kappilian.

A respectable class of Canarese farmers, bearing the title or designation of Kaûndâî.

X.—Muthali.

It is supposed by Mr. Nelson that this tribe has sprung from the Vellâlars of Madura, especially as the customs of the two tribes are very similar. The Muthalis are described as a "small but highly respectable and influential agricultural caste. They are strict followers of the Shiva faith; and appear to have come into the country in very recent times." The word Muthali means 'leading or principal man.'

These agricultural tribes are partly of Aryan and partly of non-Aryan origin. The darkness of complexion and peculiarity of features of some of them point to the supposition that they are largely connected with the aboriginal tribes. An additional argument leading to the same conclusion, is furnished by the laxity of marriage and of marriage relations, and of the prevalence of polyandry among several of these tribes. The Brahmans act the part of priests in the villages and families of all the agricultural classes.

For information respecting the Agricultural Tribes of Northern India, see the author's Hindu Tribes and Castes, Vol. I, Part III, Chap. X, pp. 323—331.

SECTION II.—The Agricultural Labouring Tribes.

These are personally engaged in the cultivation of the soil, in contradistinction to the tribes already described, who are chiefly land-owners, and only labour with their own hands in tilling the ground when compelled by necessity or other circumstances to do so. The term Vunnia or Pulli designates the largest of these tribes; and hence is often used as generic of them all. Nearly four millions of persons are thus represented, among whom the females slightly exceed the males. They are most numerous to the south and west of Madras, but are very few in number, in no case not more than three per cent. of the population, in the Telugu country. They are, for the most part, worshippers
of Shiva, only twenty-two per cent. of them being of the Vishnavite form of Hinduism. Some are village servants, policemen, small traders, and the like; but the great majority are cultivators. One per cent. of the whole, perhaps, are proprietors of land. Formerly, before the British rule commenced in India, nearly all these tribes were in a condition of slavery. They do not all occupy the same social rank, some being much lower than others. Several indeed might properly come in the list of low caste and aboriginal tribes, but are placed here because they are chiefly engaged in agriculture.

I.—Vunmia or Pulli.

The great agricultural labouring class of the southern districts. The Madras Census Report says of them, that "before the British occupation of the country, they were slaves to the Villâlar and Brahman cultivators; but a large number of them are now cultivators on their own account, or else work the lands of the higher castes, on a system of sharing half the net produce with the proprietor. Others are simply labourers; and many of them, by taking advances from their employers, are still practically serfs of the soil, and unable to extricate themselves from the bondage of the landlord. In all respects, these people have the characteristics of aboriginal tribes. As a rule, they are a very dark-skinned race, but good field labourers, excellent farm servants and cultivators. They abound largely in the Tamil districts of Trichinopoly and Tanjore" (a). Many of the Vunnias claim the honorary title of Naick. The Pullies are divided into thirty clans, which can all eat together, and, in some cases, intermarry. Formerly, it is supposed, the tribe held a position of influence and respectability in Southern India. The Ceylon records frequently allude to armics of Vunnias.

Between the Pareiyas and the Pullâs a feud exists respecting precedence, which has lasted for ages, and seems never likely to be settled. The Pareiyas, in virtue of their position as 'right-hand' castes, consider that they are superior to the Pullâs, which the latter, who belong to the 'left-hand' castes, are altogether unwilling to allow. In the great disputes of the 'right-hand' and 'left-hand' castes, which have occasionally occurred, the most active and noisy partizans of the two sides have been the Pareiyas and Pullâs. The two races occupy a servile position in relation to the higher castes, and it is difficult to perceive any real distinction in their social rank.

II.—Kallan.

A dark race, of small stature, and of many distinctive peculiarities, pointing them out as having sprung from an aboriginal tribe. The word Kallan means thief or robber in several of the South Indian languages, and may have been applied to this people originally as representing their violent and lawless habits. Before the British entered the country, they were in constant warfare with their neighbours. The eastern division of the tribe in Madura, who occupy what is termed the Kil Nādu, and are separated from the western division of the Mel Nādu, and do not intermarry with them, were once in subjection to the Vellâlan land owners; but gradually encroaching on the prerogatives of their masters, they eventually gained the upper hand, and took possession of their estates. Therefore they bade defiance to the rulers of Madura, and remained for a time in a quasi-independent condition. The Kallans in the west by different means accomplished the same ends, and gained extensive lands stretching to the extremity of the great Dindigal Valley. In the early period of British rule in India, the Kallans gave infinite trouble to the authorities; but since the year 1801, when the province of Madura was annexed to the Company’s territories, they have changed their habits, and although still a bold and high-spirited people, have abandoned their turbulence and submitted to order.

The Kallans are spread over a wide tract of country, and are found more or less throughout the whole of the southern part of the Madras Presidency. Even now their children are brought up in the olden fashion as though intended to gain their livelihood by preying on their neighbours’ property. "The boyhood of every Kallan," says Mr. Nelson, who had unusual opportunities of acquiring a knowledge of this strange race, "is supposed to be passed in acquiring the rudiments of the only profession for which he can be naturally adapted, namely, that of a thief and robber. At fifteen he is usually entitled to be considered a proficient; and from that time forth, he is allowed to grow his hair as long as he pleases, a privilege denied to younger boys. At the same time, he is often rewarded for his expertness as a thief by the hand of one of his female relations" (a).

The custom of marriage among the Kallans is very peculiar. "It constantly happens that a woman is the wife of either ten, eight, six, or two husbands, who are held to be the fathers jointly and severally of any children

that may be born. And when the children of such a family grow up, they, for some unknown reason, invariably style themselves the children not of ten, eight, or six fathers, as the case may be, but of eight and two, six and two, or four and two fathers” (a).

Many Kallans practise the rite of circumcision, which has been observed in the tribe from very ancient times. As a people they profess to be worshippers of Shiva, although in reality they are, for the most part, merely devil-worshippers. They both bury and burn their dead. The dress of the men consists of a coarse cloth or blanket. Their houses are generally mean and poverty-stricken.

III.—Oddar, or Wuddava.

An aboriginal race of strong well-formed bodies, ignorant, debased, eating flesh, especially pork and rats, drinking spirits, and living in curious conical huts gathered together in separate villages. Though born and bred to husbandry, they readily undertake manual labour of other kinds, such as making roads, wells, tanks, and the like. They are professedly worshippers of Vishnu, and generally bear upon their breasts and foreheads the trident of that god, yet in reality pay greater reverence to a malicious demon called Yellamma. The Oddars have a character for great industry. They object to work separately, however, but readily work in union with their families and friends. Polygamy is largely practised, chiefly because each additional wife is an additional source of income from the labour she is able to perform. The wives seem to be as easily divorced as married.

IV.—Upparava.

Although properly cultivators, yet many of the tribe are employed in the manufacture of salt and saltpetre.

V.—Vallamban.

A tribe in Madura reputed to have sprung from the union of a Vellâlan with a Valiya woman. They are an insignificant people, yet claim to have been once the proprietors of the land.

VI.—Arasa Palli.

A small tribe of cultivators and coolies in Madura.

VII.—Padeiyâtchi.

Poor ryots of Madura. Some call themselves Nâyakkans; and the men of the caste are usually styled Palli Padeiyâtchis.

VIII.—Pallan.

These are very numerous throughout Madura, where they are regarded by all classes with the utmost contempt. "Their principal occupation is ploughing the lands of more fortunate Tamils. Though nominally free, they are usually slaves in almost every sense of the word, earning by the ceaseless sweat of their brow a bare handful of grain to stay the pangs of hunger, and a rag with which to partly cover their nakedness. They are to be found in almost every village, toiling and moiling for the benefit of Vellâlans and others; and with the Pariahs doing patiently nearly all the hard and dirty work that has to be done. Personal contact with them is carefully avoided by all respectable men; and they are never permitted to dwell within the limits of a village; but their huts form a small detached hamlet, removed to a considerable distance from the houses of the respectable inhabitants, and barely separated from that of the Pariahs" (a). The Pallans are probably an aboriginal race. They were formerly slaves of the Vellâlans.

The customs of this people are rude and degraded. Divorce is common. The marriage tie is lightly regarded. They prefer to bury their dead. Demon-worship in its grossest forms prevails among them.

IX.—Nathambâdiyan.

A respectable class of cultivators of Madura, who in modern times have immigrated into that country. They are a fine manly race. Many have become Roman Catholics.

X.—Urâli.

A numerous class of Tamil cultivators, mostly poor and of little consideration.

Section III.—Idaiyar, or Shepherd Tribe.

The Idaiyars seem to represent two distinct tribes of Northern India, the Ahirs or Herdsmen, and the Garariyas or Shepherds. The Telugu term for the Idaiyars is Golla, and the Canarese, Gollam, both being a corruption of Gopâla,

the Hindustani for cowherd, a word often employed in the north for the Ahirs, especially in reference to their occupation.

This caste is a very important one in the Madras Presidency, and numbers upwards of one million seven hundred thousand persons, most of whom are settled in Bellary, Kurnool, Cuddapah, and Nellore, while scarcely any are found on the western coast, 'where the climate is inimical to sheep and goats, and the breed of cattle is inferior.'

Three-fifths of the tribe are Vaishnavas; the remainder being Shaivites. In reality, however, they are all mostly addicted to the worship of local deities. It is singular that while the Ahirs and Garariyas of Northern India everywhere burn their dead, the Idaiyars should in many cases bury them. They agree, however, in one very important feature of marriage relation, that of a husband's brother marrying the widow, on the death of the former. In the south, the sexual intercourse between the members of a clan or sub-caste, are of a somewhat loose character (a).

The Idaiyars occupy an honourable position socially in the estimation of other castes, and even Brahmans will receive milk and curds from them. They are generally addressed by the word pillai, in token of the respect due to their order. In Bellary and Salem some of the sub-castes are weavers.

The tribe has many clans; but its principal branches are the following:—

1. Uridaiyar.
2. Mattidaiyar.
3. Attidaiyar.
4. Tambidaiyar.
5. Karithatidaiyar.
6. Tolia Idaiyar.
8. Vadugu do.

Each of these branches is divided into eighteen clans, which hold little social intercourse with one another (b).

Some of the Telugu divisions of the tribe are as follows:—

1. Puni Gollalu.
2. Yerra do.
3. Arava Gollalu.
4. Pedetti do.

For information respecting the Herdsman and Shepherd's tribes of Northern India, see the author's "Hindu Tribes and Castes," Vol. I, Part III, Chapter XI, pp. 332—338.

The Idaiyars of the district of Cuddapah are chiefly cultivators and labourers, only sixteen per cent. of them being engaged in pastoral pursuits.

(b) Ibid, p. 149.
The lands of Madura are ill-adapted for grazing purposes, and consequently the Idaiyars generally devote themselves to cultivation, or to trade, or to other occupations not of a degrading character.

This people, it is said, commonly bury their dead; and therein, if this be true, resemble the aboriginal tribes. The Idaiyars assume the title of Konan, which may perhaps be connected with *koenig* and *kohen*, the Saxon and Hebrew words for king. Yet there are no traditions showing that the tribe ever exercised rule in the country.
CHAPTER III.

Sec. I.—THE KAMMALAN, OR ARTISAN TRIBES. Sec. II.—THE KANAKKAN, OR WRITER TRIBE. Sec. III.—THE KAIKALAR, OR WEAVER TRIBES. Sec. IV.—THE SATANI OR SANATANA, THE JANGAM OR VIRASAIVA, AND OTHER RELIGIOUS SECTS AND TRIBES—MIXED CASTES. Sec. V.—THE KUSAVEN, OR POTTER TRIBES. Sec. VI.—THE AMBATTAN, OR BARBER TRIBES. Sec. VII.—THE VANNAN, OR WASHERMAN TRIBES. Sec. VIII.—THE POTHARAVANNAN TRIBE. Sec. IX.—THE VANIKAN TRIBE. Sec. X.—THE UPPILIAN TRIBE. Sec. XI.—THE KUNNUVAN TRIBE. Sec. XII.—THE MARAVAR TRIBE. Sec. XIII.—THE AHAMBA-DIYAN TRIBE. Sec. XIV.—THE SEMBADAVEN, OR FISHERMEN AND HUNTER TRIBES. Sec. XV.—THE PALM CULTIVATING TRIBES: 1. THE SHANARS AND ILAVARS; 2. TIGAR; 3. BILLAWAR; 4. IDIGA. Sec. XVI.—LOW-CASTE TRIBES: 1. OTTAN, TANK-DIGGERS; 2. IL-LUVAKAN, DISTILLERS; 3. CHAKKILIAN, DEALERS IN LEATHER; 4. METHAKARAN, BAS, KET-MAKERS; 5. SIKILKARAN, KNIFE-GRINDERS; 6. SEMMAN, LIME-BURNERS; 7. KUT-THADI, STROLLING PLAYERS AND DANCERS; 8. DASI, WOMEN ATTACHED TO FAGODAS.

Section I.—Kammālan, Kammālar, or Artisans.

These are five in number, referring to five species of technical labour, namely, the Goldsmith, Blacksmith, Coppersmith and Brass-smith, Carpenter, and Stonecutter tribes. They bear the designation of Kammālar, in Tamil, and Kamsāla and Pānchāla, in Telugu. A radical difference of caste regulations subsists between these castes of Southern India and their counterparts in Northern India. In the latter they are all separated by impassable barriers, and so rigid is caste prejudice that even their subdivisional clans, generally numbering seven in each tribe, do not intermarry, or hold close social intercourse with one another. Moreover, the Goldsmiths caste is far higher in rank than any of the rest, and some of its branches affect to be allied even to the Brahmins. In Southern India, on the contrary, although the Goldsmiths are most respected, nevertheless all these five castes and tribes are practically united and gathered together into one, for they associate together on a perfect equality, eat and drink together, and intermarry. As they all wear the sacred thread, and as some of them speak of themselves as Visva Brahmins, it would appear that several of these tribes, for instance the Blacksmith, Carpenter, and Stonecutter, occupy a higher grade socially than the corresponding tribes in Northern India. In Ceylon the Goldsmiths are in the third rank of inferior castes; and next in succession are the Carpenters.
There is evidently a restless ambition cherished by the Artisan castes in Madras such as is not known among the same castes in the Bengal Presidency. The Madras Census Report takes special notice of this. "The Artisan castes in Southern India have always maintained a struggle for a higher place in the social scale than that allotted to them by Brahmanical authority. Here, they wear the thread of the 'twice-born' castes; and some of them style themselves Achāri, or religious teacher. The origin of the quarrel between the Southern Artisans and Brahmans, it is not easy to trace; but there is no doubt as to the fact that the members of this great caste dispute the supremacy of the Brahmans, and that they hold themselves to be of equal rank with them" (a). The Artisans belong to the left-hand castes.

The Kammālars are mostly worshippers of Shiva, and bury their dead. A few only worship Vishnu; but these burn their dead. They are much stricter as Hindus, in not permitting their widows to marry again, than most of the Artisan castes in the north. The Kammālars of South Arcot form little more than two per cent. of the whole population.

For information respecting the Artisan tribes of Northern India, see the author's "Hindu Tribes and Castes," Vol. I, Part III, Chapter IX, pp. 314—322.

Section II.—Kanakkan, or Writers.

This is a small caste in Southern India, where it has neither the wealth nor the social status and influence which the Kayasths of Northern India have acquired. In some places, they are village accountants, but this occupation is now largely in the hands of Brahmans and Vellālars. They are most numerous in Ganjam, North and South Arcot, and Chingleput. The word Kanakkan is Tamil. Its correlative in Telugu is Karnam. In Canara, the Writer caste has the designation of Shambogue; and in Malayalam, of Adigāri.

The tribe has four subdivisions in the Madras Presidency, as follows:

1. Sir Kanakkan.
2. Saratu do.

M. A. Esquier, in his work on the Castes of India, especially on those in the French Settlement of Pondicherry, gives a different list, namely:

1. Sirecanaka.
2. Harattiecanaka.
4. Nattucanaka (b).

The last three of this list differ from those of the former list, which is that

(b) Ibid, p. 153.
supplied by the Madras Census Report. None of these names, however, is
given to any of the twelve and-a-half clans, into which the Kayasths of Nor-
thern India are divided (a).

The Kanakkans are somewhat strict as Hindus, and do not permit their
widows to remarry. They worship village deities, as well as Shiva and
Vishnu; and in some cases burn, and in others bury their dead. When
addressed, they commonly receive the honorary title of pillai. The entire
tribe numbers one hundred and seven thousand persons, of whom about twenty
per cent. are employed as writers and accountants, the remaining four-fifths
being engaged as cultivators, servants, and in other pursuits. Formerly, the
Kanakkans were interpreters, agents, brokers, and the like, to the East India
Company; and were much more important persons, and held much more im-
portant posts, than now (b).

Section III.—Kaikalar, or Weavers.

The Weaver castes in Madras seem to be an entirely different race from
those in Bengal and the North-Western Provinces. Not only so, but the
Telugu weavers are distinct from the Tamil, and hold no social intercourse with
them. They bear separate names, as may be seen by examining the lists of the
two classes of weavers given below. Even when the Telugu weavers remove
from their own country and settle among the Tamils, or vice versâ, they keep
themselves entirely apart from the weaver tribes among whom they are located.
All the weavers are addicted to drinking spirits, and have the character of in-
dulging to great excess. Their habits generally are said to be non-Aryan,
and to be similar to those of aboriginal tribes. Some are Shaivites, and
others Vaishnavas; the former burying their dead, the latter burning them.
They are found in largest numbers in the cotton-producing districts of the
Presidency, such as Vizagapatam, Godavery, Kistna, Cuddapah, Bellary,
Coimbatore, Salem, and Tinnevelly. There are few, however, in South Arcot,
Tanjore, Trichinopoly, South Canara, and Malabar (c).

The Tamil weavers are split up into six subdivisions or clans; and the
Telugu weavers into five, as follows:—

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<thead>
<tr>
<th>Divisions of Tamil Weavers</th>
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<tbody>
<tr>
<td>1. Kaikalar.</td>
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<td>2. Seringar.</td>
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<tr>
<td>4. Saliyar.</td>
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<tr>
<td>5. Sedan.</td>
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(c) Ibid.
Divisions of Telugu Weavers.

1. Salay. 4. Thokata.
3. Padminy Salay.

Maharathi Clan.
Jawai.

Clan of Silk Weavers.
Patnūlkar.

The Silk weavers came originally from Gujerat, and speak the language of that country. They have a fair skin, and expressive features; and their women are beautiful, but they do not bear a very reputable character; and the wealth which they accumulate is spent in self-indulgence and excess.

The Madras Report has the following observations on the present condition of cloth manufacturers in the Madras Presidency: "The weaving business," Dr. Cornish remarks, "has, for many years past, been in a decaying state. Manchester floods the country with cheap piece-goods, loaded with China clay; and if the fabrics imported would only wear, the weaving trade in India would decay faster than it is now doing. But the Lancashire manufacturers have not yet attained the secret of producing machine-made cloth equal in strength and price to the products of the hand-loom of India; and, consequently, there is still a demand for hand-woven cloth, and occupation for a large number of hand-loom weavers. While the weaving trade is but a poor industry, it affords employment to a large number of persons, probably half a million in all, as the women and children of weavers' families all work at the looms. The yarns and twists used by the Indian weavers, except for the coarser qualities of cloths, are all imported. There are as yet (1871) no cotton spinning mills on this side of India in use" (a).

Section IV.—The Sātānī or Sanatana, the Jangam or Virasaiva, and other religious sects and tribes—Mixed castes.

These two great antagonistic religious sects are composed of persons who, for a religious object, have abandoned their own castes and have attached themselves to the one or the other of these communities which, although starting with the renunciation of caste, have in reality formed themselves into two separate castes or tribes, with their own laws and usages. They number in all about three-quarters of a million of persons, who are nearly equally divided

between the two sexes, there being a few more women than men. They are numerous in Trichinopoly, where they constitute more than ten per cent. of the entire Hindu population. They are common also in Coimbatore and Bellary, but are rare in Malabar.

The Sātānis or Sanatanas are disciples of the great Vaishnava Chaitaniya, who flourished in the fifteenth century, and espoused strongly the cause of Vishnu. The Sātānis, therefore, are rigidly and exclusively devoted to the worship of this deity. Their founder was Sanatana, a man of low social position, but famous for the enthusiasm of his attachment to Chaitaniya, and the skill and energy with which he enunciated his doctrines. The Sātānis are “frequently religious mendicants, priests of inferior temples, minstrels, sellers of flowers for offerings, and the like. Many prostitutes join this sect, which has a recognised position among Hindus. This they can easily do by the payment of certain fees, and by eating in company with their co-religionists; and they thus secure for themselves decent burial, with the ceremonial observances necessary to ensure rest to the soul” (a). This sect is much smaller than the Jangam, and numbers less than two hundred thousand persons. They are generally worshippers of Krishna, an incarnation of Vishnu. The Sātānis of South Arcot are numerous, but are for the most part poor. They are flower-sellers, servants in temples, and religious mendicants.

The Jangams or Virasaivas are Shaivite reformers, obeying the doctrines of Basava. Many of the Paudārams, or inferior priests of Shiva, have the same characteristics as Jangams in the abandonment of caste prejudices, and in separating themselves from caste ties.

These mixed castes bear a multitude of designations, two hundred of which are given in the Census Report. The following are a few of them:

1. Andi.
2. Bairagi.
3. Dasaradi.
4. Dasari.
5. Gosai.
8. Lingadhari.
11. Rama Jogi.
12. Satadavan.
14. Tambiran.
15. Virasaiva.
16. Bogam (b).

Section V.—Kusaven, or Potters.

The Potters in the Presidency are about a quarter of a million in number, and are scattered about in small numbers all over the country. They chiefly

(b) Ibid, p. 160.
consist of two divisions:—1. The Tamil Potters; 2. The Telugu Potters. These tribes do not intermarry, and in fact do not hold any social intercourse with each other. They are mostly worshippers of Shiva; yet some of them are attached to the Lingayet sect. Their favourite objects of religious veneration, however, are demons and inferior deities. The Kusavens bury their dead (a). They are proverbial for their ignorance and stupidity.

Section VI.—Ambattan, or Barbers.

This caste in Southern India seems to pursue the same kind of miscellaneous occupations as in Bengal (b). The Ambattan, or Nâû, and Hajam, as he is called in Northern India, not merely discharges the duties of a barber, but together with his wife, attends at public festivals, which he, to a large extent, superintends. He arranges for marriages and funerals, and other ceremonies. He acts the part of a surgeon. He is occasionally a musician. Indeed, in many matters he is called in as a most useful practical personage; and occupies an important position in Hindu families. The women are generally employed as midwives. This caste, therefore, is, everywhere in India, of influence socially, although it may not secure much respect. In Madras some are polygamists; and all worship the local deities. They are called Ambattan by the Tamils, Mangalus by the Telugus, and Hajâms by the Canarese and Mahrattas.

Section VII.—Vannân, or Washermen.

There are upwards of half a million members of this tribe in the Presidency, who are called Vannân, in Tamil; Sâkalu, in Telugu; Agasa, in Canarese; Asavun, in Malayâlim; and Dhobî, in Hindustani. There are apparently no subdivisions of the caste in Southern India, whereas in the North-Western Provinces there are nearly a dozen, which are separated socially from one another, and do not intermarry (c). Two-thirds of the caste in Madras are worshippers of Vishnu. The Vannâns seem to occupy a lower rank in Southern India than the corresponding caste of Dhobîs in Northern India.

Section VIII.—Pothara-Vannân.

The members of this tribe wash the clothes of Pariahs, Pallans, and other low castes, and therefore are regarded as much lower in the social scale than the Vannâns, who only wash for the respectable castes.

(b) Hindu Tribes and Castes, Vol. I, Part III, Chapter XII, pp. 341, 342.
(c) Ibid, pp. 342, 343.
Section IX.—Vānikan.

These extract oil from vegetable seeds, which they generally purchase from the farmer, instead of cultivating the plants themselves. They are also traders in oil.

Section X.—Uppilian.

This tribe manufactures salt and saltpetre. The word uppilian is derived from uppù, salt.

Section XI.—Kunnuvan.

The Kunnuvans formerly inhabited the plains of Coimbatore, and migrated thence to the Palani hills, it is conjectured, from three to four centuries ago, where they formed connexions with the Kāarakattu Vellālans, and hence are sometimes designated as Kunnuva Vellālans. The customs of the two tribes differ considerably; and indeed the eastern Kunnuvans and the western Kunnuvans differ greatly from each other. In both divorce is very common, mere disagreement or contrariety of feeling being regarded as sufficient reason for separation. Poleiyans are predial slaves of this tribe.

Section XII.—Maravar.

In former times, the Maravars, as a great fighting or warrior tribe, held the same position in the south that the Rajpoot tribes held in Northern India, only they did not rise to the same rank and powers which the latter attained. They were a wild, lawless, unmanageable race, and were a perpetual terror to quiet and peaceable tribes. But their character has undergone a great and radical change for the better. The Maravars are found in greatest numbers in Madura and Tinnevelly. They eat flesh and drink spirits, and the form of religion of which they are most fond, is demon-worship. The tribe is divided into seven principal clans. These are as follows:—

1. Sembu-nāttu.
2. Kondayan-kottei.
3. Apanūr-nāttu.
4. Agatā.
5. Orūr (Oreiyūr?) -nāttu.
6. Upan-kottei.

There are other clans besides these, but of inferior rank. The highest of all is the Sembu-nāttu. The Maravans, as they are termed in Madura, were once very numerous and powerful in that district; but compared with ancient times their numbers have been greatly reduced. They were formerly notorious for turbulence and lawlessness, and eighty years ago gave much trouble to the

British authorities of the district; but they have settled down, for the most part, to peaceable habits, exhibiting, however, a bolder and more determined spirit than their neighbours. Some of their customs are peculiar. For instance, cousins on the fathers' sides may intermarry, contrary to Hindu usage. Divorce is easy and frequent; and widows may remarry.

The head of the Maravans, styled the Sethupati, who is the hereditary ruler of Rammad, is entitled to extraordinary honour from some of the nobles of the Dekhan. "The Rajah Tondiman of Puthu-kottei, the Rajah of Sivagangei, and the eighteen chiefs of the Tanjore country, must stand before him with the palms of their hands joined together and stretched out towards the presence. The chiefs of Tinnevelly, such as Kataboma Nâyakkan of Panjála Kuriechi, Serumali Nâyakkan of Kudal Kudei, and the Tokkala Tottiyans, being all of inferior caste, should prostrate themselves at full length before the Sethupati, and after arising must stand, and not be seated. But the Sillavas, and others, of Ettiyapuram, the Marava chiefs of Vadagarei, Shokkampatti, Uttumalei, Settûra, Sarandei, and other tracts, and the Vanniya chiefs of Sivagiri of seven thousand fields, and of Dâlavan Kottei—all these make no obeisance of any kind to the ruler of Rammad" (a).

The Maravans wear their hair exceedingly long; and both sexes hang heavy ornaments on their ears, thereby lengthening the lobes several inches. The men eschew the turban, the national covering for the head, and in its place tie a cloth round their heads. The ears of the women are sometimes so enormously elongated that they rest upon the neck. The features of the Moravans are quite different from those of the races and tribes in their neighbourhood (b). They are tall, well made, and of somewhat striking physique.

Section XIII.—Ahambadiyan.

The Maravans and Ahambadiyans of Madura intermarry, and have, for the most part, the same customs and habits. The former, however, occupy a somewhat higher social position, and are a little more numerous in that district than the latter. Some of the tribes are household servants, and many are poor ryots and field-labourers. They are divided into three branches:—

1. Ahambadiyans.
2. Raja-basha do.

(b) Pharoah's Gazetteer of Southern India, p. 392.
(c) Nelson's Manual of Madura, Part II, p. 43.
Section XIV.—SEMBADAVEN, OR FISHERMEN AND HUNTERS.

The fishermen and hunters of Southern India are associated together indiscriminately in the same tribes, but in Northern India they are entirely distinct tribes. The Tamil fishermen, however, keep apart from the Telugu. In the Madras Presidency they number nearly a million of the Hindu population, while there is a large community of Mahomedans and out-cast races pursuing the same occupation. The Sembadavens are mostly of a non-Aryan stock. They eat flesh and fish, marry several wives, and generally bury their dead. The term Sembadaven is Tamil. Its counterpart in Telugu is Besta; and in Canarese, Makkava or Mogiva.

The principal tribes are as follows:—

1. Boi or Boya. 5. Mogivlu.

The Boi tribe of Telugu fishermen are extensively employed as palankeen-bearers and domestic servants. Many of the Paravas of Tinnevelly and Madura became Roman Catholics when the Portuguese exercised authority and influence over the rulers of those countries. The Bois of Kurnool and Bellary are largely employed in cultivation and manual labour. A distinction prevails in Madura between the Sembadavens and Savalakārans, the former fishing in tanks and streams, the latter in the sea. Traditions exist respecting the great antiquity of the Paravas. They are said to have been the earliest navigators of the Indian Ocean, and to have been once divided into thirteen clans. The Makwars are a numerous class of fishermen in Malabar.

For information respecting the Fishermen and Hunter tribes of Northern India, see the author’s “Hindu Tribes and Castes,” Vol. I, Part III, Chapter XIII, pp. 346, 347; and Chapter XIV, pp. 352, 353.

Section XV.—PALM-CULTIVATING TRIBES.

The date palm, the cocoanut palm, the areca palm, and the palmyra trees grow abundantly in various parts of the south, and numerous families connected with various tribes are interested in their cultivation. The date palm grows wild; the palmyra tree does not require much attention, and grows luxuriantly in the dry and rainless parts of Tinnevelly; but the cocoanut tree is always cultivated, and will not flourish far from the sea. The tribes engaged in this branch of industry, are the following:—
1. Shânârs and Ilavars.

This tribe numbers upwards of one million six hundred thousand persons, who form an important section of the population of Malabar, Canara, and Tinnevelly. In the last province they are divided into five clans, which, however, intermarry; and are called Ilavars in the north, and Shânârs in the south. For a further account of this tribe, see the chapter on the Tribes and Castes of Travancore.

The Shânârs are a laborious people, eat flesh and fish, and drink strong toddy. Their notions on marriage indicate greater degradation than they otherwise exhibit. Many of them have become christians, and have thereby made great progress in intelligence, civilization, and morals. The Shânârs of Tinnevelly and Canara are, for the most part, devil-worshippers. The Sânâns of Madura, who are petty traders as well as palm cultivators, belong apparently to the same tribe.

2. Tiyar.

Palm cultivators in Malabar and Travancore. They practise polyandry, one wife being the common property of several brothers. Physically, they are a fine and well developed race. Their women are fair and handsome. Many Tiyars are in the service of the Government, or engaged in trade. They are a despised race, and are not allowed to come within sixteen feet of their superiors in caste (a). In the north of Malabar they may come within five feet. Many are servants to Europeans. They are a good looking people.

The Tiyars are properly Pariahs. See number 5 in the list of the Pariah tribes.


Palm cultivators in Canara.

4. Idiga.

Palm cultivators of the Telugu districts in the north.

Section XVI.—Low-caste Tribes.

1. Ottan.

An itinerant caste of Telugu tank-diggers and earthworkers, who are supposed to have migrated southwards in the time of the Nayakkans. “They are a strong, hardworking race, but also drunken, gluttonous, and vicious; and

but little faith can be placed in their most solemn promises. They will take
advances from half-a-dozen employers within a week, and work for none of
them if they can possibly help it” (a).

2. Iluvakan.

Distillers of arrack, regarded as infamous by Hindus of the stricter sort.

3. Chakkilian.

The Chakkilians are similar to the Châmârs of Northern India, and are
dealers in leather and in all things made of leather. They are of drunken,
dirty, licentious habits. Their women are said to be both beautiful and
virtuous.


Basket-makers. The materials they use are bamboos, bamboo leaves,
cane, and the like.

5. Silkikarán.

Knife-grinders, the same as the Sikilgars of Northern India.


Lime-burners and sellers.


These are strolling dancers, players, performers, and so forth.

8. Dâsi.

The Dâsîs are disreputable women attached to pagodas, and form a dis-
tinct and recognized caste. They are numerous in every town or large village
in which are endowed temples. “Their ranks are recruited by the purchase of
female children of any caste, and also by members of certain Hindu castes
vowing to present daughters to the temples on recovering from illness, or relief
from other misfortune. The female children of the dancing-women are always
brought up to the mother’s profession, and so are the children purchased by
them, or assigned to the temple service by the free will of the parents” (b).
Superfluous daughters in families of certain castes are presented to the pogo-
das, to be brought up as Dâsîs.

CHAPTER IV.

ABORIGINAL AND LOW-CASTE TRIBES.


ABORIGINAL AND OUTCAST TRIBES

The Pariah, or Pareiyan Tribes.

The common designation of these tribes in Tamil, is Pariah or Pareiyan; in Telugu, is Mala; in Canarese, is Holia; in Malayalam, is Poliyar; and in Marathi, is Dhed. They are regarded by the Brahmins as defiling their presence; and are not allowed to dwell in villages inhabited by Hindus, but live in their outskirts. They perform service of a very menial character, and although much despised, are an exceedingly useful people. In their own estimation they constitute a fifth great caste, in contradistinction to the four Hindu castes.

Formerly, these tribes were in a condition of slavery to the superior castes. "There were," says Dr. Cornish, "fifteen species of slaves recognized, namely:—

1. Those born of slaves.
2. Those purchased for a price.
3. Those found by chance.
4. Slaves by descent.
5. Those fed and kept alive in times of famine.
6. Those given up as a pledge for money borrowed.
7. Those binding themselves for money borrowed."
8. Those captured in battle.
9. Those unable to pay gambling debts.
10. Those becoming slaves by their own wish.
11. Apostates from a religious life.
12. Slaves for a limited period.
13. Slaves for subsistence.
14. Those who for love of slave women became slaves.
15. By voluntary sale of liberty.

“Of these fifteen descriptions of slaves the first four could never obtain their liberty without the consent of their owners. The other kinds of slaves might obtain their freedom under stipulated conditions” (a). No Brahman could ever be subjected to slavery.

The Pariahs are a dark-skinned race, eating every species of food, hard-working, thriving, yet intensely ignorant and debased. “In public passenger boats, a Pariah dare not show his face; and in Government schools, or schools helped with public money, it is pretty much the same.” The Madras Presidency contains nearly five millions of these industrious and contented people, in nearly equal proportions of the two sexes. They are most numerous in Chingleput and South Arcot, where they comprise twenty-six per cent. of the Hindu population. In the latter district they number nearly four hundred and fifty thousand persons.

These tribes pursue many kinds of occupation. A considerable number are agricultural labourers. Others are servants, village watchmen, workers in leather, scavengers, and so forth. Their habits are low; they have a lax idea of the marriage tie; and most of them are addicted to intemperance. For the most part, they are worshippers of demons and local deities. They belong to the ‘right-hand’ castes, of which, in the periodical disputes which occur, they are among the principal supporters, especially in opposition to the Pallans, a low agricultural people already described. They live in the Parci-chari, a quarter set apart for themselves.

In regard to the origin of the Pareiyas, Dr. Caldwell considers that the balance of evidence is in favour of their being Dravidians. “Nevertheless,” he remarks, “the supposition that they belong to a different race, that they are descended from the true aborigines of the country—a race older than the Dravidians themselves—and that they were reduced by the first Dravidians to

servitude, is not destitute of probability” (a). He mentions the traditions, that the Canarese Pareiyas were once an independent people, and that the Tamil Pareiyas were formerly the most distinguished caste in the country. He also states, that in certain parts the Pareiyas ‘enjoy peculiar privileges, especially at religious festivals.’ The strongest argument which, Dr. Caldwell says, can be adduced in favour of their pre-Dravidian origin, is, “that the national name of Tamilians, Malayalis, Kannadis, &c., is withheld from them by the usus loquendi of the Dravidian languages, and conferred exclusively upon the higher castes. When a person is called a Tamiran, or Tamilian, it is meant that he is neither a Brahman nor a member of any of the inferior castes, but a Dravidian Shudra. As the lower castes are never denoted by this national name, it would seem to be implied that they do not belong to the nation, but, like the Tamil-speaking Brahmans and Mahomedans, to a different race” (b).

Mr. Nelson, in his Manual of Madura, gives the completest account of these numerous and interesting, though degraded, tribes with which I am acquainted. It is as follows:—

1. **Valluva Pareiyan.**

The Valluvans are by far the most respectable of the Pariahs, inasmuch as they act as gurus or spiritual pastors to the others; and cannot be reproached to the same extent as other Pariahs, on account of the filthiness of their lives and habits. Tiru-valluvan, the celebrated Tamil poet, belonged to this family.

2. **Tatha Pareiyan.**

These often wander about as religious beggars of the Vaishnava sect, and subsist entirely on alms given to them by all classes of people.

3. **Tangalana, or Tonda Pareiyan.**

This is perhaps the most numerous group, and, with the exception of the Valluvans, the most respectable. They are usually employed as cultivators and predial slaves; but some of them are petty traders, artisans, domestic servants, horse-keepers, and the like.

4. **Durchali Pareiyan.**

The Durchalís are said to be distinguished from others as being eaters of frogs, mussels, jackals, &c.; but the name does not appear to be well known in Madura.

(a) Dr. Caldwell’s Grammar of the Dravidian Languages, App. IV, p. 546.
(b) Ibid, p. 519.
THE TRIBES AND CASTES OF THE MADRAS PRESIDENCY.

5. Tiya Pareiyan.

This tribe belongs properly to Malabar. I am not aware that any families of them are fixed inhabitants of the district of Madura.


These play on a kind of tom-tom.

7. Ambu Pareiyan.

The Ambus, as the name implies, live properly by hunting wild animals with bow and arrow. They act as shikâris or beaters to zemindârs or lands owners, and others, when engaged in hunting in the jungles.

8. Vaduga Pareiyan.

The Vadugas belong properly to the Telugu country, and to the Vaishnavâ sect, and are said to be hippo-phagists. They are often employed as palankeen bearers.


These appear to be a tribe whose sole peculiarity consists in addressing their fathers by the title of álei, and their mothers by that of álâ. Many of them are employed in dressing skins for exportation, &c.

10. Valei Pareiyan.

The Valeis, as their name implies, live properly by netting birds, and works of a similar nature.

11. Vettiýân Pareiyan.

The members of this tribe properly beat tom-toms, and act as undertakers at funerals. They also attend as tom-tom beaters when other ceremonies are performed; and eke out a living by hawking goods, and doing odd jobs of various kinds. Some of them are to be found in every large village, their services being indispensably necessary wherever Hindus live in numbers.


These weave cloths of a coarse description.

13. Perum Pareiyan.

The Perums are a better sort of Pariâls, employed principally as gentlemen's servants, &c.

The Egâlis are washermen by profession. As they wash only for Pariahs, and have to handle the filthiest and most disgusting of rags, the contempt with which they are regarded can be readily understood.

15. *Tamila Pareiyan*.

These are usually merchants, and are regarded as men of some substance and respectability.


Barbers who shave Pariahs. Their occupation must be a most unpleasant one; and they are viewed with special abhorrence.

17. *Pola Pareiyan*.

These make mats, baskets, &c., of bamboo, rushes, osiers, and similar materials.


So called because they eat frogs. Possibly this is only the local name of the Durchâli tribe.


Eaters of the munnal kâdei, a large, coarse kind of frog or toad, which buries itself deep in the soil.

20. *Aruttu-kattâtha Pareiyan*.

So called because their widows are not allowed to remarry. The observance of this high caste custom causes them to be somewhat respected.


These are in the habit of addressing their fathers and mothers by these two titles respectively.

22. *Totti Pareiyan*.

The Tottis are found in every village. They are the village scavengers and messengers; and a certain number of them are paid for their services by Government.

23. *Ottaga-kâran*.

Spinners of cotton thread. When work is slack, they till the soil, and do other kinds of work.
Mostly rough-riders and grooms.

25. *Sanku Pareiyan.*

Wear shells on the left arm, and are thereby readily distinguished. They blow conches (large shells) at ceremonies, and do various kinds of work.


Live chiefly by winnowing paddy and other kinds of grain.

27. *Aruppu-kárán.*

These wash sand for gold, where gold is procurable. It is said that they find very minute particles of the precious metal in the Veigei, but not in sufficient abundance to repay their exertions.


Generally hawkers of cheap wares.

29. *Uppareiyan.*

Scavengers.


Hill Pariahs, a tribe who cultivate lands on the Palani, and other mountains. The Virupákshi Paleiya-kárán (Poligar) settled a number of Pariahs, Poleiyan, and others of the lowest caste on the Palanis about two hundred and fifty years ago, and so laid the foundations of the present hill colony (*a*).

In addition to these tribes enumerated by Mr. Nelson, are two others also well known, yet not found in his list. These are—

31. *Chuckler.*

32. *Chermar.*

These are regarded as very degraded persons. They are not permitted to approach the Nair nearer than thirty-two feet, or the Brahman nearer than sixty-four feet; and should they be travelling on the same road as either of these personages, must run into the neighbouring jungle to let him pass.

There are many other tribes of Pariahs, but those given above are among the most numerous and important. As a class they are composed of aboriginal races intermingled more or less with outcasts of various tribes, who have from time to time joined their ranks.

CHAPTER V.

ABORIGINAL AND LOW-CASTE TRIBES,—(Continued.)


1. Irular, or Pujari.

These are a wild, untutored race inhabiting the jungles of several districts, "gathering forest produce, and living upon roots and whatever they can manage to kill. They are by no means particular as to what they eat, and do not object to snakes, lizards, rats, and so forth. They are simple and superstitious to a degree, and, among the people of the plains, have the reputation of being sorcerors. They seldom if ever come out of the jungles; and their headmen, who, in their own way, are little kings, act as the middle-men in dealings with the Chetties, who barter grain, salt, condiments, and petty trinkets for jungle produce. Money has little or no value in their eyes; and they would far rather have tobacco or a sheep than a handsome present in money. They seem to intermarry very much, and a plurality of wives is permitted. They have large families, but the children die off in great numbers from fever. They are singularly well-conducted and quiet" (a).

The Irulars are excessively fond of eating tobacco. "They will chew this drug without expectorating, and having masticated it for some time, swallow it. Their theory is, that it improves the wind, and gives strength; and they are certainly wonderfully active in the way of climbing" (b). In Arcot

(b) Ibid.
the Irulars mostly subsist on the sale of jungle produce, although a few are now taking to agriculture.

The Irulars of Nellore intermarry with the Villis. They live in huts on the outskirts of villages. Their clothing is very scanty; the women wearing nothing above the waist. They bury their dead.

2. Muchi.

These are evidently connected in some way with the Mochis, or workers in leather, of Northern India. Both the Telugus and Hindustanis, because of their trade, are held in disrepute. Everywhere in India those who handle skins or leather are regarded contemptuously by respectable Hindus.

3. Yarakala.

An aboriginal tribe of Nellore, leading a precarious life by wandering about the country and selling wood and leaves, carrying salt and grain, making baskets, telling fortunes, hunting, and the like. But they are notorious for their thieving propensities on a large scale, especially for dacoity, highway robbery, and robbery. These people are usually of a very dark-brown colour, though not of so deep a shade as the Yanâdis. They are muscular and hardy, exceedingly dirty, and almost naked. Both the Yarakalas and the Yanâdis wear their hair tied in a knot on the forehead. The tribe is said to have many subdivisions; but these refer chiefly, if not exclusively, to the various occupations they follow. They are not so wild as the Yanâdis, but are said to be more determined criminals.

The Yarakalas are akin to the Koravers, the former being a Telugu word, the latter a Tamil. Some persons regard the two tribes as really the same; but a distinct account is furnished of them. The Yarakalas are found in the northern districts of the Madras, and the Koravers in the southern. Professor Wilson, in his Glossary, affirms that Yerukulavar is the Telugu probably of Erulkvada; and that the people are the same as those corruptly termed Yerkelwanloo, Yerakedi, Yerakello; and are also 'said to be called Koorshewanloo and Yerkelvanlu; but to be known among themselves as Kurra.' In Nellore they undoubtedly speak of one another as Kurra and Kola. Yar or Yara may be merely a prefix (a).

The tribe practises polygamy freely, but is not addicted to polyandry. Child marriages are not allowed. A bride is purchased from her parents for

about twenty pagodas. A singular custom prevails in the tribe whereby the
maternal uncle may claim the two first daughters of a family as wives for
his sons.

4. Sukali, Sugali, or Lambadi.

A small roving tribe in Nellore of similar occupations to those of the
Yarakalas. They like to encamp in jungles at a distance from villages. In
complexion the Sukalis are of a dark reddish brown. Their staple food is a
course cake made of wheat or maize; and they are fond of strong drink. The
women are tall and of good figure; and the men are robust. At the marriage
ceremony a string is tied round the neck of the bride. The dress of the women
is striking, and consists of a ‘kind of petticoat of patchwork of very bright
colours,’ and they have the appearance of gipsies (a).

The Sukalis are more numerous in Canara. They call themselves Mah-
rattas, and as they speak a Mahratta dialect, there can be little doubt that they
have sprung from this race. They are notorious for cattle-stealing (b).
These people are well clothed. The men wear trousers, and the women a short
jacket. In Bellary they are a gipsy tribe, and are carriers of salt and grain
from one part of the country to another.

5. Wuddur, or Woddevandlu.

A tribe chiefly employed in digging tanks, who have emigrated originally,
it is supposed, from Orissa, and now wander about the country, remaining tem-
porarily in those places where they obtain work. They speak a peculiar dialect,
but worship Telugu deities. Being accustomed to severe labour, it is not sur-
prising that they are a muscular and hardy people (c).

6. Pamulavandlu.

A tribe of snake-charmers and itinerant showmen, notorious for robbery
and dacoity. They are chiefly, it is said, of Tamil origin.

7. Muttaralachandlu.

These call themselves Nayudus, and are hereditary watchmen. They
have permanent abodes, and are not addicted at all to roving about (d).

(a) Manual of the Cuddapah District, by J. D. B. Gribble, Esq., p. 36.
(b) Manual of the Nellore District, pp. 162, 163.
(c) The Nellore Manual, p. 166.
(d) Ibid.
8. *Dasarivandlu, or Dongadasaru*.  

Mendicants and thieves. 'They usually practise what is known as scissor-theft,' and are very clever in their unlawful profession. The tribe is found scattered about the Telugu and Canarese countries *(a)*.


Mendicants, doctors, herbalists, and the like. "They beat the village drums, relate stories and legends, and are apparently a kind of heralds, being learned in family history, and giving names, it is said, to the Kapu families."

10. *Yenâdi*.

An aboriginal tribe of primitive habits inhabiting the jungles and wild tracts to the south of the Kistna river. The Government has long taken special interest in the civilization of a small number of this tribe inhabiting the island of Srilankota. Previously to 1835, "the Yenâdis, who dwelt in the jungles, were rarely seen, and were in a state of complete barbarism. They lived on fruit, roots, and other jungle produce. In order that they might be induced to adopt the use of rice and clothing, these commodities were supplied to them instead of money (in exchange for the jungle products which they collected for the Government), of the use of which they were entirely ignorant. To restrict their wandering habits, a system of registration was introduced, which has been continued to the present time. All marriages were also registered, and premiums on births were given at the rate of two annas and six pies (three pence three farthings) for male, and one anna and three pies (two pence) for female children *(b)*.

The Yenâdis in Nellore dwell in huts scattered over the whole town. "In their wild state they are a wretched set of people. They are small in stature, with poor attenuated frames, and have no regard for human life. One of them admitted that he saw no difference between killing a sheep and killing a man. They live upon roots, and what grain they can get in exchange for honey and medicinal herbs. They will carry off sheep from stocks grazing on the hills when they can, effecting their purpose by violence, if necessary. When inducements offer, they readily take to a civilized life, and rarely return to their old habits after they have found employment on the plains" *(c)*.

The language of the Yenâdis is a corrupt form of Telugu. "Their type of features is Mongolian, broad about the cheek-bones, which are also more or less prominent, with a pointed chin, a scanty moustache, no whiskers, and a scanty, straggling beard over the fore part of their chins. Among them are a few in whom the Caucasian type of features predominates over that of the Mongolian, which latter, though greatly masked, is never entirely absent. Some of them are tolerably well featured, more especially a few of the women. The men are generally dark coloured; but the women vary from a dark to a brown bamboo (a)." They are very filthy in their habits; and the skin of some of them emits a foul musty odour.

11. Chentsu, Chenchu, or Chenchuwar.

An aboriginal tribe similar to the preceding, and found in the same region. In the Kurnool district they inhabit the Nallamalas, and seldom visit the plains. They subsist, for the most part, on the products of the jungle, and on the chase; and are an inoffensive and peaceable people. Their weapons are the dart, which they throw by hand, the bow and arrow, the bill-hook, and the matchlock. They are almost naked. These people live principally by hunting, by breeding cattle, and by the sale of jungle products. Their huts are small and round, the walls being about a yard in height. They are a finer race than the Yenâdis; but resemble them in their social habits.

The Chenchus are very dark. Their hair is tied up in a knot on the head. Some of them wear a cap made of skin. Those in Nellore call themselves Bentachenchuvandlu. There is a clan in the deep jungle which is represented as wearing an apron of leaves stitched together, and never quitting the dense jungle (b).

12. Malayali.

A tribe of cultivators, woodmen, and shepherds spread about the hills of Salem, Malabar, South Arcot, Trichinopoly, and other districts. Some of them hold little intercourse with people on the plains. There is a small community of this tribe in two hamlets above Papanassam, in the mountains dividing Tinnevelly from Travancore. The Malayalies are not so uncivilized as many of the hill tribes.

(b) The Nellore Manual. p. 164
13. **Mulcer.**

An aboriginal race of ancient traditions, found among the hills of Coimbatore, Malabar, and Canara, living on roots and herbs, and the products of the chase.

14. **Tholagar.**

A degraded tribe dwelling in the jungles of Collegal in the Coimbatore district. As cultivators they turn the soil with a hand-tool in the place of a plough.

15. **Kader.**

Another aboriginal tribe of similar characteristics as the Mulcers, inhabiting the Anamalay hills of Coimbatore. They cultivate patches of ground on the hills.

16. **Brinjari.**

A tribe of gypsies and grain carriers.

17. **Dommaru.**

A tribe of jugglers. They are somewhat similar in their habits to the Karawars; and wander about in gangs, performing athletic feats, and thieving (a). The tribe is variously designated as Dommaru, Dombari, and Domber; which words are doubtless forms of Dom, the term by which the very numerous outcast race of Northern India is known.

The Dombers are more or less scattered over Southern India. They are tall and well-made, with a complexion varying from different shades of copper colour to very dark. Dr. Shorrtt considers that the predominant type of countenance which they exhibit is Mongolian, "somewhat pointed chin and absence of whiskers, large eyes, and prominent cheek-bones." In addition to their conjuring tricks, rope-dancing, and the like, they hunt, fish, make mats, tend donkeys and pigs. They worship the goddess Polariamah (b). They eat all kinds of flesh, including cats, pigs, and game. Like the Sukalis, they are usually well clothed. The Dombers marry only one wife, but keep concubines at pleasure. The marriage string is always tied round the bride's neck.

18. **Takkuvadla Jati.**

A wandering mendicant tribe of Bellary.

(a) The Madras Census Report, Vol. I, pp. 165 to 167, to which I am indebted for the information respecting these tribes given above.

19. *Kurumar.*
A low-caste people of Malabar.

20. *Piravay.*
A low-caste people of Malabar.

An aboriginal tribe in the Bellary district, leading a wandering life, and of habits similar to those of the LambaDis.

22. *Budubudukar.*
Wandering mendicants.

23. *Gadala.*
A branch of the Jat tribe.

24. *Jetti.*
Boxers, wrestlers, shampoosers.

25. *Koravar.*
A tribe of thieves and vagabonds, wandering about the districts of the Carnatic. This tribe is common to several districts. Among the Tamils these people are called Koravars; but by the Telugus, Yerakalas. In North Arcot they mortgage their unmarried daughters to their creditors when unable to pay their debts. In some districts they obtain their wives by purchase, giving a sum varying from thirty to seventy rupees. The clans into which they are divided, do not intermarry. In Madura and South Arcot the Koravars are hawkers, petty traders, dealers in salt, jugglers, box-makers, breeders of pigs and donkeys; and are a drunken and dissolute race.

Jungle cultivators.

27. *Pyelavar.*
A tribe of jugglers.

A tribe of snake-charmers.

29.—*Tombiran.*
A tribe of jugglers.
30. **Villi.**

A tribe inhabiting the jungle country of Nellore. Their countenance is of a Mongolian type. The lips and chin of the men have little hair upon them; and their faces are entirely destitute of whiskers. They lead a precarious life by selling medicinal herbs and drugs gathered in the jungles. They are very superstitious, but do not practise image worship (a).

31. **Koya.**

Hill tribes of the Godavery district, employed chiefly in agriculture.

32. **Valiyan.**

A numerous tribe of low and degraded people in the Madura district. A Valiya woman is supposed to have been the primitive mother of the Vallambans, an agricultural tribe already described. This circumstance would indicate that the Valiyans are an ancient people. They pursue various occupations, such as fishermen, iron-smelters, labourers, coolies, and the like; but their proper vocation is that of fishermen. The word *valei* means net; and hence the term *valiyan* has been, it is conjectured, applied to the tribe as denoting the netting of fish by which they obtain their livelihood (b).

33. **Vedan.**

One of the most debased tribes of Southern India, the same probably as the Veddahs of Ceylon. They are despised and loathed by all classes of natives. Not long since they were naked savages, roaming about the jungles; but even they have felt the beneficent influence of British rule, and have become somewhat civilized. Some suppose them to be the most primitive race in Southern India, and to have been subdued by the Kurumbans. There is an outcaste tribe of Veds living in the jungles of Northern India, whose habits resemble in some respects those of the Vedans in the south (c).

34. **Kurumban.**

An insignificant tribe notorious for senselessness and folly, so that the stupidity of the race has become a proverb among the tribes in Southern India. They are spread over the immense tract of country in which the Telugu, Tamil, and Canarese languages are spoken. Properly, the Kurumbans are

shepherds and goatherds in wild and dense jungles; yet some of them cultivate
the soil, and most of them occasionally indulge in pursuits of a disreputable
character. "They are probably," remarks Mr. Nelson, "the descendants of
one of the first castes that settled in the south; and are supposed to be a
branch of the Idaiya caste" (a).

35. Puleiya.

A small, black, and degraded race on the coast of Malabar.

36. Poleiyans.

These are stated to be the aborigines of the Palani hills. They have
always been predial slaves of the Kunnuyans, as already stated. Their mar-
riage ceremony is simple enough, and consists of a mutual declaration of con-
sent at a family feast. Their treatment of small-pox is peculiar. The person
affected is left to his fate, and a line being drawn round the village, all com-
 munications with neighbouring villages is rigidly prohibited. The isolated villagers
quit their houses, and encamp in the open fields until the disease disappears.
This tribe buries its dead after the fashion of other aboriginal races (b).

37. The Kaniyar Tribe.

A degraded people who are not permitted to approach within twenty-four
feet of persons of the higher castes.

38. Palliar, or Palliyans.

A wandering tribe in Warsanad and the jungles of Madura, of a type far
below that even of the Poleiyans. They are described by Mr. Nelson as
"savages, who decline to adopt the most simple usages of ordinary men, having
neither houses, clothes, nor any kind of property. Roaming the hills they
satisfy hunger with such roots and fruits as they can find by search, and occa-
 sionally a little wild honey. They carefully shun the society of civilized men,
and will never approach a stranger except upon the offer of a piece of tobacco
or a strip of cloth, for both which commodities they show a great natural fond-
ness. They are gentle in disposition, and show no inclination to rob their
neighbours." "The Palliyans," he adds, "are so like ordinary Tamils in phy-
siognomy and physique, that it is difficult to believe that they belong to
another and earlier type" (c).

(a) Nelson's Manual of Madura, Part II, p. 64.
(b) Ibid, p. 65.
(c) Ibid, pp. 65, 66.

A rude people in Wynnaad, expert in the use of the bow and arrow, and noted for their dexterity in destroying wild animals.

40. Nágádi, or Niyádi.

The Nágádis are among the lowest types of humanity. Without land or property of any kind, without implements to till the soil, or weapons to defend themselves or hunt the wild animals of the forest, with no occupation but that of begging, they pass their lives in the utmost misery and destitution, subsisting on offal and roots, and on the alms which they occasionally receive. "They do not, like the hillmen, live away from the sight of others, but are to be seen in the open country howling and yelling from a distance after passers-by, running after him until something is thrown down in charity, which they will come and pick up after the traveller has passed on. They are not allowed to approach within ninety-six feet of Hindus; but so degraded are they, that they generally observe a much greater distance from all other human beings. They enter no town or bazaar, but deposit their money on some stone at a distance, and trust to the honesty of the bazaar man to give what goods, and what quantity, he thinks fit in return" (a). The Nágádis are scattered about Malabar. They are small in stature, of the deepest black in colour, ugly and brutish in feature, with hair bushy and generally curly, and their habits are said to be more like wild animals than men. It is a singular circumstance in regard to these wretched creatures, that they bear the names of Brahmans, and that a tradition exists respecting them, that they are descended from excommunicated Brahmans. Many have embraced the irregular Mahomedan faith professed by the Moplahs, and have entered their fraternity.

41. Viliyar.

A tribe of hunters in South Arcot.

(a) Phraeoh's Gazetteer of Southern India, p. 521.
CHAPTER VI.

TRIBES AND CASTES OF MYSORE.


The population of Mysore, at the close of 1871, was 50,55,412, which is 186 for every square mile of territory. Of these more than three millions are Sudras, and a little less than one hundred and seventy thousand are Brahmins. The natives recognize one hundred and one castes; but according to the recent census they number four hundred and thirteen. The agricultural, artisan, and trading communities are divided into the Bala-gai and Yeda-gai, or Right-hand and Left-hand castes, which, as given by the Gazetteer of Mysore and Coorg, newly published, are as follows:

<table>
<thead>
<tr>
<th>Right-hand Castes</th>
<th>Left-hand Castes</th>
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</thead>
<tbody>
<tr>
<td>Banajiga</td>
<td>Panchala, comprising</td>
</tr>
<tr>
<td>Wakkaliga</td>
<td>Badiga</td>
</tr>
<tr>
<td>Gânova</td>
<td>Kanchugâra, Copper or brass-smiths.</td>
</tr>
<tr>
<td>Rangâre</td>
<td>Lohâra</td>
</tr>
<tr>
<td>Lâda</td>
<td>Waddar</td>
</tr>
<tr>
<td>Gujerâtâ</td>
<td>Akaśâla, Goldsmiths.</td>
</tr>
<tr>
<td>Kâmiâti</td>
<td>Bheri, A class of Nagarta traders.</td>
</tr>
<tr>
<td>Jaina.</td>
<td>Devânga, Weavers.</td>
</tr>
<tr>
<td>Kuruba</td>
<td>Heggâniga, Oilmen, who yoke two</td>
</tr>
<tr>
<td>Kumbâra</td>
<td>bullocks to the mill.</td>
</tr>
<tr>
<td>Agasa</td>
<td>Golla, or Dhanapâla Cowherds.</td>
</tr>
<tr>
<td>Besta</td>
<td>Beda, Hunters.</td>
</tr>
<tr>
<td>Padmasâle</td>
<td>Yâkula, Cultivators.</td>
</tr>
<tr>
<td>Nainâda</td>
<td>Palli, or Tiga.</td>
</tr>
<tr>
<td>Uppâra</td>
<td>Mâdiga, the lowest left-hand caste</td>
</tr>
<tr>
<td>Chitrâgâra</td>
<td>(a).</td>
</tr>
<tr>
<td>Galla</td>
<td></td>
</tr>
<tr>
<td>Holaya, the lowest</td>
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</tbody>
</table>

The principal Right-hand castes are the Banajigas and Linga Banajigas; and the principal Left-hand, the Pâuchâlas and Nagartas. The Right-hand castes "claim the exclusive privilege of having twelve pillars in the pandal, or shed, under which their marriage ceremonies are performed (allowing to the Left only eleven); of riding on horse-back in processions; and of carrying a flag painted with the figure of Hānumân" (a). Brahmans, Kshatriyas, and the greater part of the Sudras take no share in the disputes of the rival factions.

I. The Brahmanical Castes.

The Brahmans of Mysore divide themselves into three great tribes, the Sri Vaishnavas, the Vaishnavas or Mâdhûâs, and the Smârthas. These hold no social intercourse with one another. They not only do not intermarry, but decline to eat and drink together. Should it so happen that they meet at a public festival, or in travelling, or on any occasion are found preparing their food in each other's neighbourhood, they separate widely from one another, so that the accusation may not possibly be made of their sitting in company and uniting in the same repast.

First.—Sri Vaishnava.

These are connected with the Sri Vaishnavas of Northern India, and are properly the disciples of Vishnu Swâmi, one of the four sampradyas, or sects, of Vaishnavas among the Bairâgis (b). They are in creed closely allied to the followers of Râmanuj, the famous disciple of Râmanand, the celebrated founder of the order of Bairâgis, devotees or ascetics, so much so that they are often spoken of as Râmanujis, and even regard themselves as belonging to this sect. They are worshippers of Vishnu; and speak the Tamil language. They are scattered about Mysore and along the Coromandel Coast, from Trichinopoly to Cape Comorin.

The Sri Vaishnavas bear the mark of a trident on their foreheads. They are divided into three branches:—1, the Mai-nâd, or up-country; 2, the Mores-nâd, or middle-country; and 3, the Kil-nâd, or low-country (c).

Second.—Mâdhûâ.

The Mâdhûâs are followers of Mâdhû Achârya, and are in reality one of

(b) See the author's "Tribes and Castes of India," as represented in Benares, Vol. I, pp. 260, 261.
the four sects of Vaishnavas, although, strange to say, they call themselves Vaishnavas in contradistinction to the Sri Vaishnavas, another sect of the same religious order, as stated above. They are divided into six branches, three speaking the Mahrathi language, and three the Canarese:—

1. Deshastha.  
2. Hydrabádi.  

5. Badagunád.  

Speaking Mahrathi.

The three classes speaking Mahrathi differ greatly from those speaking Canarese, and are bold, energetic, and determined, while the latter are of a gentle and yielding spirit.

The Mádhá Brahmanas bear a perpendicular black streak upon their foreheads, divided by a red spot.

Third.—Smártah.

These are both Vaidika, or such as are devoted to a purely religious or studious life, and Lokika, or those who are, for the most part, engaged in secular pursuits. Some of these Brahmanas are Shaivites, and some Vaishnavites; they may be separated according to the languages which they speak, and are divisible into twenty-six branches, as follows:—

Speaking Telugu.

1. Velnád.  
2. Veggád.  
5. Telágálu.  
6. Vangipuram.  
7. Arvelu.  

Speaking Mahrathi.

11. Deshastha.

Speaking Canarese.

13. Siriñád.  
15. Huls-kamme.  
17. Kanya.

Speaking Tamil.

18. Vadáma.  
20. Sanketi.
The last six tribes of Brahmins have been many years in Mysore, and are of a darker complexion than the rest.

The Smârthâ Brahmins are marked on the forehead by three horizontal lines of powdered saudal-wood, with a red spot in the middle.

II.—The Kshatriya Castes.

These are said to be divided into five branches,—namely, Are or Mahratta, Rûjpinde, Râchevâr, and Rajpoot, as follows:—

1. Mahrattas—subdivided into the following clans:—
   Bhuniya, Baruva, Kine, Kshatribhânu, Lankekâra, Manga, Râvuta, Bhuusa Mahratta, and Kumari Mahratta.

2. Rûjpinde—divided into the Arasu and Komaraspatta clans.

3. Râchevâr—whose clans are:
   Telugu Arasu, Jatti, Ranagâra, Mallâru, Chitragâra or Bannagâra, Meda, and Sarige.

4. Rajpoots—divided into the Tamboli and Kâyasta clans.

5. Sikhs (a).

The two last divisions,—namely, Rajpoots and Sikhs,—need further explanation. Mr. Lewis conjectures that the Rajpoots are immigrants from Northern India. If this conjecture be true, the Tambolis and Kâyastas, to whom Mr. Lewis refers, are not Rajpoots at all. The Tambolis are pawn-sellers, and the Kâyastas are of the writer-caste.

III.—The Vaisya Castes.

These constitute the chief portion of the trading community in Mysore as in other parts of India.

1. Komati.

This is the highest in rank among the Vaisyas, and is divided into four clans, namely:—

1. Yavamanta.

2. Tuppada Komati.


4. Myûda (b).


(b) Ibid, 328.
The Komatis practise the pernicious custom of cousins intermarrying, which is the established rule of the caste. The four clans eat together, and intermarry.

2. Gujeráti.

Traders in jewels and cloths; they are also money-lenders. The caste originally came from Gujerát.

3. Marwári.

Traders from Marwâr, who deal in silks and cloths of many kinds, in embroidered stuffs, and in pearls. Many are of the Jain religion.

4. Agarwála.

Traders from Northern India.

5. Mulháni.

Traders from Mooltân, in the Punjab.


These are partly traders and partly agriculturists. Brahmans and Komatis refuse to allow them the rank of Vaisya. The caste is divided into two clans, namely:

1. Nâmádhári. | 2. Siváchári.

These clans hold no social intercourse with each other. The Nâmádháris are worshippers of Vishnu; and the Sivácháhrs, of Siva. The latter have a sub-clan, called Bheri, inhabiting the district of Bangalore, and holding no communion with other members of the caste.

7. Ládár.

Maharatta traders. They wear the sacred thread, and lay claim to the rank of Kshatriyas; but their claim is not generally acknowledged.

IV.—The Sudra Castes.

The Sudra castes are twenty-two in number, each of which is commonly subdivided into several clans:

1. Vokkaligara, or Kunbi.

These are the most numerous of all the Sudras, and number one million,
one hundred and ninety thousand persons, who are scattered over the entire province. They are, for the most part, cultivators, yet many are engaged in a great variety of vocations, and all have a reputation for honesty and fidelity. Some of the castes eat animal food, while others abstain from it. The Dāsaris, or mendicants, who worship Vishnu, and wear a peculiar dress, will not eat such food. Generally, however, the Vokkaligaras will eat fish and mutton; and some of the lowest in rank will even eat pigs. They worship a great many deities, and are ignorant and superstitious, though mild and simple. Their widows are permitted to remarry, ‘the children of their late husbands inheriting their property’ (a).

The Vokkaligaras have the following subdivisions:——

<table>
<thead>
<tr>
<th>The Vokkaligara Clans.</th>
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<td>16. Pandāru.</td>
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</table>

These clans only intermarry among their own people, yet eat and drink together without distinction. “The Gangadikāras and Nonaba Wakligas are, doubtless, the representatives of indigenous tribes who formed the subjects of the Gangavādi and Nonambavādi provinces, which occupied the greater part of Mysore up to the twelfth century. The Gangadikāras are found principally in the Ashtagram Division, in which quarter Gangavādi was situated. Nonambavādi was the north and west of the Chittledroog district. Gubbī in Tūm-

(a) Descriptive Sketch of the various Tribes and Castes of Mysore, by Mr. S. B. Krishnaswamy Iyengar.
kār district claims to have been founded by the hereditary chief of the Nonaba Wakligas. The Morasu Wakliga are most numerous in the Nundydroog Division" (a). A singular custom prevails among one branch of this tribe, of amputating the two smallest fingers of the right hand of a girl before her betrothal

2. Kuruba.

These are shepherds, and in number come next to the Vokkaligars, having a population of three hundred and seventy-one thousand persons. The Kurubas are divided into two great branches:—

Principal Branches.


These branches are split up into the following clans:—

Kuruba Clans.

1. Heggade.  
4. Sâvanti Kula.  
5. Sangama Kula.  
7. Attikankana.  
8. Hâlu Kuruba.  
10. Dhanaga.  

The caste worships Junjappa, a box supposed to contain the garments worn by Krishna (b).

3. Agasa, or Asaga.

Washermen. The caste has an hereditary right to bear a torch before images and great officers in public processions. The Agasas have two divisions. The first has two branches, according to nationality, namely:—


The second division is three-fold, thus:—


These washermen chiefly worship Ubbe, or the steam issuing from the boiling water in which the clothes are steeped. It is said that animals are sacrificed to Ubbe, in order to preserve the clothes from burning (c).

4. Besta, Kabbara, Gange Makkalu, Toriya, Ambiga, or Parivâra.

Fishermen and palankeen-bearers. They are called differently according

(b) Ibid, pp. 333, 334.
(c) Ibid, p. 330.
to the districts they inhabit, and correspond in many respects to the Kalârs of Northern India. Many leave the special pursuit of the caste and engage in other avocations, such as weaving, cotton-spinning, lime-burning, and agriculture, while some are employed in the lower grades of the Government service.

The clans of the tribe are the following:—

**Besta Clans.**

1. Ray Râvuta.  
2. Chammadi.  
4. Kabbar, or Gange Mak-.  
5. Bojora.  
7. Toriya.  
8. Parivâra.  
10. Channavarasiga.  
11. Ambiga.  

These clans can eat and drink together, but intermarriage is only practised between families in friendly alliance with one another (a).

5. **Bedar, Nayak, Kirâtkâla, Bârika, or Kannaiya.**

These are properly hunters, but many are agriculturists, village police, and Government servants. They are dark in colour, tall in stature, and warlike in disposition. Their dress is a kind of close-fitting trousers and leathern cap. Formerly, many were employed as soldiers. In this capacity they were employed by Hyder Ali in his invasion of the Carnatic, and in the subjugation of the Pathans. It is said that the Pathans of Mysore consist largely of Bedars (b).

The Bedars are partly Kârnâtâs and partly Telingas, which two races abstain from all social intercourse with each other. The clans of the caste are as follows:—

**Bedar Clans.**

1. Kirâtkâla.  
2. Yanamaloru.  
3. Râyunyâla.  
5. Muchala-mire.  
8. Bârika.  
10. Anchiâla.  
11. Paluvyâdha.  
12. Myâsa Bedar.

6. **Golla, or Yâkula.**

Cowherds and herdsmen. These are a numerous community, corresponding to the Gwâlas and Ahirs of Northern India. They are separated into two great branches, which do not intermarry. These are—

1. The Gollas.  
2. The Uru Gollas.


(b) Sketch of the Tribes and Castes of Mysore, by Mr. S. B. Krishnasawmy Iyengar.
The clans are much less numerous than in the north, and are apparently much in mutual intercourse. They are the following:—

**Golla Clans.**


The Gollas are chiefly found in the Nundydroog Division and Chittledroog District. In Chittledroog and Kolar they bear the name of Yākula. This caste was once ‘largely employed in transporting money, both public and private, from one part of the country to another;’ and was famous for its great integrity in doing so (a).

7. Banajiga.

These are traders, merchants, agriculturists, bricklayers, carpenters, manufacturers of glass bangles, lime-burners, musicians, and dancers. Most of the clans eat meat and drink spirits, but one of them, variously styled Bālegara, Devādiga, and Bannagar, abstains from both. Many dancing-girls of the temples are of this caste. Its clans are numerous, and are the following:—

**Banajiga Clans.**


The most important of these clans are the Dāsa, Yale, and Gopatiga. Many of the women of the Naidu and Kavare clans have received some education, and are able to read and write (b).

8. Darji.

These belong to the same caste as the Dirzis of Northern India. They are tailors; some, however, are calico printers. Their clans are as follows:—

**Darji Clans.**

2. Simpi, or Chippiga. 4. Rangāre (c).

(b) Ibid, p. 331.
(c) Ibid, p. 332.

Sack-weavers and makers of gunny-bags. Some of the caste are agriculturists and labourers. The caste is chiefly found in the Nundydroog Division. They are divided into three clans, namely:—


10. *Ganiga and Jotipan.*

These are oil-expressers and general traders in oil, and are divided into various clans according to the precise occupation they follow:—

**Ganiga Clans.**

1. Heggāniga, who yoke two oxen to their stone oilmill, and wear the sacred cord after marriage.
2. Kirgāniga, who express oil in wooden mills.
3. Ontlyettu Gāniga, who yoke only animal to their mill.
4. Yeune Telugaru, who clarify oil.

The Gānigas worship Shaivite and Vishnuvite deities, but pay especial homage to their oilmills (b). Some of the castes are employed as cultivators.

11. *Gudikāra.*

These are turners and carvers, and have acquired considerable reputation for their beautiful workmanship in sandal-wood. They are Mahrattas, and are chiefly found in the Sorab subdivision of the Shimoga District (c).

12. *Idiga and Halepaika.*

Toddymakers. They are numerous all over the province, except in Kolar and Bangalore. "They worship all the Hindu deities, also Saktis, or evil spirits; and especially adore pots containing toddy. The hereditary occupation of the caste is to extract the juice of palm-trees, and to distil spirits from it. They are also agriculturists, particularly in the Shimoga District. In the Nagar Division, they are known as Halepaika; and were formerly employed as soldiers under the Pālegārs. They eat animal food, but are prohibited from drinking toddy or spirits even of their own manufacture—a prohibition which,

(b) Ibid.
(c) Ibid.
it is needless to say, is seldom regarded. The following are the subdivisions of the caste:

**Idiga Clans.**

1. Sânár.
2. Badderu.
3. Sâsimore.
4. Divar.
5. Mombal.
6. Hülperi.
8. Pangadavaram.
10. Halepaika or Halepaika (a).

13. **Kumbâra.**

Potters and indigo-dyers. The caste is the same as the Kumbâras of Northern India, with this difference, that in Mysore the potters and indigo-dyers belong to one caste, whereas in the north they form two distinct castes. They are of two races however in Mysore—Telugus and Karnâtas—who do not intermarry. The Kumbâras pay especial religious homage to the kiln (b).

14. **Neyiga.**

Weavers. Most of the caste pursue this avocation in some form. A few are cultivators and labourers. The entire caste is devoted to the worship of Vishnu; and their gurus, or religious teachers, 'are hereditary chiefs of Sri Vaishnava Brahmans of the Tâtâchâr and Bhattâchâr families.' Their clans are fourteen in number.

**Neyiga Clans.**

1. Sakunsâle. This clan and the next are Telingas; but, as they belong to two distinct religious sects, they do not intermarry. 'The Sakunsâles worship Siva, and wear his symbol, the linga. Their sacred book is the Sâlesvâra Purâna, and contains the doctrines peculiar to the sect. This book all the Sakunsâles may read.
2. Padmasâle. These are now worshippers of Vishnu, but are said to have been originally Shaivites.
3. Iáda.
5. Settigâra.
6. Bilimagga. These assert that they are properly Banajigas, and style themselves Kuruvina Banajigaru. They are a Carnatic tribe, and are divided into gotras, with the same customs regarding affinity of marriages as Brahmans.'

(b) Ibid.
7. Devânga. Weavers, some of whom, the Karnataka Devângas, wear the linga of Siva; the others, or the Telugu Devângas, abstain from this decoration.

8. Seniga. These speak Canarese, and originally came from the Lower Carnatic. They are a wealthy class.

9. Togata. Telinga weavers, who manufacture very coarse cloth, such as is worn by the humbler castes.

10. Revanakara.


12. Patvegâr. Silk weavers, speaking a dialect of Mahratti. "They worship all the Hindu deities, especially Saktis, or evil spirits, to whom they offer a goat as sacrifice on the night of the Dasara festival, a Mahomedan officiating as slaughterer, for which he receives certain fees. After the sacrifice, the family of the Patvegâra partake of the flesh. The caste have the reputation of being filthy in their habits" (a).

13. Katri. Silk weavers. Their habits and manners correspond to those of the Patvegârs. The two clans eat together, but do not intermarry. The Katris pretend to be of Kshatriya origin. They are chiefly found in the Bangalore and Chittledroog Districts.

14. Jamakhânavâlâ, or Patnûbâlâ. These are immigrants from the Madras Presidency, where they are known by the latter designation. They manufacture woollen carpets of excellent fabric. Some are cotton and silk weavers (b).

15. Mochi.

Workers in leather, tanners, shoemakers, harnessmakers, and so forth. Great numbers of this caste are scattered about Northern India, where they are generally called Châmârs, and are divided into seven sub-castes (c). In Mysore, as elsewhere, they eat animal food, drink spirits, and are commonly regarded as a low-caste race. Probably they are a mixture of aboriginal and outcast Hindu tribes. In Mysore they worship the goddess Durga (d).

16. Nâyinda, or Hajâma.

Barbers and musicians. They speak both Canarese and Telugu. Some

(b) Ibid. pp. 334—336.
(d) Sketch of the Tribes and Castes of Mysore, by Mr. S. B. Krishnaswmy Iyengar.
of them are Lingayats. They have Brahmans for their priests. The caste has the following clans:—

**Nāyinda Clans.**

1. Kelasi.
2. Nāvūn.

17. **Natva.**

Dancers. These Natvas are probably the same as the Nats of Northern India. Mr. Rice says, that they can scarcely be called a distinct caste, as many persons from various castes join the fraternity. The females of the caste lead an immodest life. Those attached to temples are known as Devadāsis and Basavis. The caste has the following subdivisions:—

**Natva Clans.**

1. Kaikola.
2. Basavi.
5. Natvānga.
6. Devadāsi (b).

18. **Śādar.**

These are Dāharwar Sudras, and consist of Nāmadhāris, Sivāchārs, and Jains. They are chiefly engaged in agriculture.

19. **Uppāra, Uppāliga, and Melusakkare.**

The chief occupation of the caste is the production of salt, nevertheless some of its members are employed as bricklayers, builders, agriculturists, and labourers. It is divided into two sections, the Karnātaka and Telugu Uppāras.

20. **Waddar.**

Stonemasons, tankdiggers, wellsinkers, and so forth. They are a hard-working people, but have a bad reputation for rendering assistance to highwaymen and robbers. The Waddars are prone to take several wives. "The marriage ceremony is not a tedious one: it consists of the bride and bridegroom walking three times round a stake placed for the purpose in the ground. Remarriage of widows and divorced women is permitted. The men and women of the caste eat together" (c). The Waddars are divided into two branches:

1. Kallu, or Stone Waddas.
2. Mannu, or Earth Waddas.

(b) Ibid, p. 336.
(c) Ibid, p. 337.
The clans of the caste are as follows:—

**Waddar Clans.**

1. Boja.  
2. Yattinavaru.  
5. Bāli Wadda (a)

21. **Tigala, or Palli.**

These include the Vanne-kula and Nānadāri Halepaika, and are divided into the Ulli Palli and Vanne Palli sects, which hold no social intercourse with each other. They are market-gardeners, and are found, for the most part, in the Nundydroog Division (b).

22. **Modali and Pīle.**

These are traders, contractors, and the like. Many of them are well educated, and are in the employment of the Government. Not a few of the women of the caste are able to read and write. The caste has a subdivision called Aganudi (c).

V.—**Marka, Hale Kannadiga, or Hale Karnataka Caste.**

This caste lays claim to the rank and dignity of Brahmans, but the claim is disallowed by the Brahmanical community. They do not worship the sun. Their chief object of adoration is the Hindu triad. Most of the fraternity, however, are Vishnavites. The designation of Marka is regarded by the caste as one of reproach. It is probable that the Markas are an outcast race of Brahmans. They are addicted to agriculture, yet many of them are village accountants and Government servants (d).

VI.—**The Lingayat Tribe.**

The term Lingayat designates a large class of people of certain religious tenets, who are found not merely in Mysore, but also in Dharwar, Canara, and in many other districts of Southern India. In Mysore they are very numerous, and have numerous subdivisions, which do not intermarry, and keep altogether separate one from another. They are devotedly attached to the worship of Shiva; and wear his emblem, in gold or silver, or other metal, or perhaps in stone, enclosed in a casket, or wrapped up in cloth, or naked, tied to the neck. They are an industrious people, and trade in grain, spices, and other productions.

(b) Ibid.  
(c) Ibid.  
(d) Ibid, pp. 341, 342.
The Lingayats resemble devotees in several important respects. In addition to the peculiarity respecting the wearing of the lingam just alluded to, they exhibit another, which is only practised among Hindus by persons of strong religious pretensions,—namely, that of burying their dead, instead of burning them. At the burial, all the friends and kindred of the deceased assemble around the body, and partake of food together previously to its interment. When one of their gurus, or priest, dies, he is buried in a temple, and his tomb henceforth becomes an object of worship. These people drink no spirits, and eat no animal food. Their women have a reputation for great beauty.

The tribe is divided into the following branches:—

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<tr>
<th>Subdivisions of the Lingayats.</th>
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The Linga Banajigas are the most important of these subdivisions.

VII.—The Panchala, or Artisan Castes.

These castes are five in number, as the word panchala indicates. They are as follows:—

1. Agasāla, or goldsmiths, who are at the head of the Panchalas.
2. Bogāra, or Kauchugara—Brass and copper smiths.
5. Kallu Kutaka—Stoneworkers.

The following are the subdivisions of the Panchalas:—

<table>
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<th>Panchala Subdivisions.</th>
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<td>2. Badagi.</td>
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The Panchalas wear a sacred triple thread, and, it is said, imagine themselves to be on an equality with Brahmans (a).

VIII.—Sects of Devotees and Religious Mendicants.

Many of the sects of devotees and religious mendicants found in Mysore and other parts of Southern India have their representatives in Northern India, of which an account of forty-eight is given in the former volume of "Hindu Tribes and Castes (b). There are sects in the south, however, not met with at all in the north. The Mysore Gazetteer contains a list of thirty-seven sects in Mysore, which are as follows:

2. Kādri (a class of Sātā-
3. Pādasi.
4. Handigāda.
5. Renuka Jangam.
7. Samagi, or Samerāya
   (a class of Sātānis).
8. Suragi (a class of Sātā-
   nis).
10. Demangala.
11. Pāndās, or Panasumak-
    kalu or Hale-makkalu.
13. Kulasekhara (a class
    of Sātānis).
15. Gogangi
17. Kasavarājulu.
18. Maelāri
19. Solāre.
22. Dāsari.
23. Domba.
24. Ḡāradīga.
25. Gondalīga.
27. Helava, or Pichukunte.
29. Wader, or Charanti.
30. Silledyāta.
31. Sudugādu.
32. Siddha.
33. Sātāni.
34. Virakta (Lingayat).
35. Jangalīga.
36. Battarū.
37. Gorava (c).

IX.—The Inferior Castes.

The Mysore Gazetteer gives a list of forty-four of these castes, which are designated ‘outcasts.’ The chief of these are the Holaya, the lowest of the right-hand castes, and the Mādiga, the lowest of the left-hand castes.

X.—Wandering Tribes.

These are as follows:

1. Bandikāra.
2. Medar or Gauriga.
3. Lamāni.
4. Brinjāri.
5. Sukāligā.
6. Tambūri.
7. Sabhavat.
8. Dādī.
11. Rāmāvatpāḍa.
12. Dhūmāvatpāḍa (d).
15. Korama.

(b) Hindu Tribes and Castes, pp. 255—270.
(d) Ibid, p. 348.
The Lambaris are a migratory race living in the forests of Mysore. "When there were few or no roads," says Mr. S. B. Krishnaswamy Iyengar, "they carried grain and salt from place to place on oxen, as also bamboos and firewood on their own heads. They are numerous in the western districts of Mysore. They were formerly considered as suppliers of grain to armies; and their value in this respect is often mentioned in the Mysore despatches of the late Duke of Wellington. But they are, properly speaking, a predatory tribe. The formation of good, grand, and cross roads all over India impeded their trade to the greatest imaginable extent; and now they act as coolies, and sometimes resort to plunder. Their women are peculiarly clad and decorated. The hand and finger rings, bangles and bracelets, worn by them, and the rows of flowers and balls which are suspended from their hair, are made of a kind of white bone resembling ivory. Their dirty dress is chiefly composed of thick aprons, interwoven with black and red coarse cotton thread and rude needlework, suspended from the waist downwards, and also a hoddice made of the same material. The men wear tight breeches, coming a little below the knees; and cover their heads with coarse turbans. They are considered by other castes as churlish in their disposition. They eat both vegetable and animal food, such as rice, beans, mutton, and fowls, and in fine all that can be got in the shape of animal food in the jungles. They are generally upwards of five feet and-a-half in height, and speak a peculiar dialect of their own" (a).

The Korachars carry salt and grain from one market to another. They are said to be thieves and robbers from childhood.

XI.—Tribes inhabiting the Jungles.

These probably are, for the most part, descendants of aboriginal tribes. Little seems to be known respecting them. According to the last census the population of seven tribes amounted to between sixteen and seventeen thousand persons. The tribes are twelve in number—

1. Irailiga. These are the most numerous, and form a community of more than six thousand persons. They resemble the Jenu Kurubas.

2. Betta or Hill Kuruba, or Kadu or Jungle Kuruba. A diminutive race, five feet two inches in height, but very active, and capable of enduring great fatigue, living in the forests on the south-west of Mysore, and among the hills at the foot of the Neilgherries.

(a) Descriptive Sketch of the Tribes and Castes of Mysore, by Mr. S. B. Krishnaswamy Iyengar.
3. Jenu Kuruba. They are darker than the Bettas, and lower in civilization, and hold with them no social intercourse. These people collect honey and beeswax.

4. Soliga. These speak old Canarese, and inhabit the Biligirirangan hills on the south-east of Mysore. "They live in small communities of six or seven huts in the dense parts of the forests, and cultivate with the hoe small patches of ground. They avoid strangers as much as possible; and seldom visit the low country except when they have occasion to procure supplies, when one of their number is sent off to the nearest village to purchase whatever is required for the whole community. Owing to their keenness of sight, and skill in tracking animals, they are invaluable aids to any sportsman who visits the hills in search of game" (a).

5. Hasular. This tribe resembles the preceding. 'They are a short thick-set race, very dark in colour, and with curled hair.' The Hasulars are fellers of timber, and inhabit the ghauts on the north west of Mysore.

6. Yerava. These have African features, thick lips, and compressed noses.

7. Bilva. They inhabit Vastara, and live by collecting forest produce, and by extracting toddy from the palm.


10. Arikâra

11. Malâru.

12. Masâlar (b).

XII.—The Mahomedan Tribes.

These are Arabs, Persians, Afghans, Dakhani Mussalmans, Labbe, Mápile, and Pindâris or Kâkars, and number two hundred and eight thousand persons in all, of whom two hundred and two thousand are Dakhani Mussalmans (c).

(b) Ibid, p. 320.
(c) Ibid, p. 352.
CHAPTER VII.

TRIBES OF THE NEILGHERRY HILLS.

Sec. I.—The Toda or Todawar Tribe. Sec. II.—The Kota Tribe. Sec. III.—The Burgher, Badaga, or Vadaga Tribe. Sec. IV.—The Irula Tribe.

Section I.—The Toda or Todawar Tribe.

The Neilgherries have a superficial of about six or seven hundred square miles; and their extreme central altitude is eight thousand, seven hundred and sixty feet. All persons who have carefully investigated the question are agreed that the Todas are the earliest known inhabitants of these hills. It is certain that they have resided on them for many ages; and that all other tribes now found there have migrated to the hills subsequently to their possession by the Todas. Indeed, this tribe claims proprietorship over them by right of prior occupancy; and endeavours to enforce the payment of tribute from the other tribes for permission to dwell in its neighbourhood.

Although the Todas may be regarded in one sense as aborigines of the Neilgherries, yet signs of an earlier race are abundant. Numerous cairns are scattered about the summits of the hills, of which the Todas know nothing. "They are sometimes single," says Captain Ochterlony, who in 1847 made a minute examination of some of them, "but more frequently in groups or rows of from three to six. They are singular in form, raised with large unhewn blocks of stone, four feet or more above the level of the ground, and varying in diameter from twelve or fifteen feet to twenty-five or thirty. The interior is hollowed out to some depth below the original surface, usually until the solid rock is reached; and the space thus cleared filled with earthen pots, with the covers strongly luted on, pieces of bone, charcoal, and fragments of pottery, all tightly packed in a soil so black and finely pulverized, as to give cause to suppose it to be decomposed animal matter. On breaking these pots or urns, which many of them are in the form of, they are found to contain ashes, charcoal, and pieces of half calcined bones, with sometimes a small quantity of a pure scentless fluid, which in two instances I found to be pure water slightly impregnated
with lime. Images of tigers, elks, bisons, leopards, and some domestic animals, pieces of half-decomposed brouze resembling spearheads, tripods, &c., are also found occasionally mixed with the other remains. But it is a singular fact that, on breaking up the strong pavement of slabs of stone with which the cairns are covered in, and mining down until a second pavement is come upon, which from its tightness and weight has, to all appearance, never been disturbed since it was first laid, we find, on removing it, that the contents of the vault below, instead of being laid in the order befitting the repose of consecrated ashes, are generally smashed, and broken up, and mixed with the soil, leaving barely one or two pots of bones and ashes entire, just as though the pickaxe of the destroying explorer had been already there" (a). The Todas permit these cairns to be opened and destroyed without any interference on their part; which they certainly would not do were they conscious of any historical connexion with them.

While there are important points of resemblance between the Todas and the builders of the cairns, there are also important points of difference between them. Both are alike in the respect they pay to the buffalo, in the sacred reverence with which they regard the bell it wears, and in their funeral obsequies. But they differ considerably in their civilization. The Todas are far behind their predecessors in their knowledge of agriculture, and are inferior also in the skill exhibited in their stone erections in memory of the dead (b).

Lieutenant-Colonel Marshall, in his amusing volume, 'A Phrenologist among the Todas,' has some interesting and discriminating remarks on the characteristics of this singular people. "The Toda talking voice," he observes, "is peculiar, particularly that of the women. Whilst on the part of the men it is strikingly grave and sedate, spoken almost sotto voce, the women's voice, on the contrary, is rather high, appearing to come altogether from the region at the back of the ear, the 'mastoid process.' In both sexes, but particularly with the female, the sound of the voice is somewhat musical and refined, though fatiguing to listen to from its monotonous tone. Indeed, it is somewhat astonishing that some harsh syllables of their language should come so softly from such mouths. The refinement arises, doubtless, from the gentleness of their dispositions, void of asperity, and friendliness, accompanied by desire to please—not from any innate sense of tune, for they have no more ear for music than so


(b) A Phrenologist among the Todas, by Lieutenant-Colonel W. E. Marshall, Bengal Staff Corps, p. 9.
many crows" (a). Again, "the general type of the Toda character is most unvarying; singularly frank, affable, and self-possessed, cheerful, yet staid: respectful, seemingly from a sense of conscious inferiority rather than from an active principle; fearless, from small cause for fear more than from the stimulus of a latent power of opposiveness: communicative, yet watchful and shy, as if their natures impelled them to divulge what their natures also prompted them to maintain quiet: willing to take money, yet accepting what is proffered with callousness, allowing it to lie on the ground, or their children to play with it" (b).

"They are intelligent within limits. Although they take contracted views of things, yet they work and act within the circumscribed limits of their mental vision with great steadiness, intelligence, and some sense" (c).

The Todas are a fine, well proportioned powerful people, with large and sometimes aquiline nose and receding forehead; and in physique are much superior to all the other hill tribes. Although so manly in appearance, they are nevertheless indolent and useless, being disinclined to work of every description. Their sole labour is of a pastoral character, and consists in watching their herds of cattle, milking the kine, and manufacturing ghee, or clarified butter. They are capable of much endurance, and possessing a splendid physique and great natural strength, might, if properly educated and trained, become a noble race. As it is, however, they are the most useless of human beings. Their bodies are unwrapped in one long garment; their heads are uncovered; their hair, both of head and beard, is uncut: they are copper-coloured in complexion; their women being somewhat fairer than the men, and often tall and handsome. Many Todas have a Jewish expression of countenance; but in carriage and dignity they are more like to ancient Romans. The women decorate themselves with massive and very beautiful gold and silver necklaces, and wear their hair flowing over their shoulders. Sometimes it is curled up with short sticks. They are accustomed to tattoo with black dye their necks, hands, and legs in the imitation of jewellery. Their marriage rites are simple, consisting of reciprocal offices and the bestowal of presents by the intended husband.

The Rev. Dr. Caldwell, in the Appendix to his work on the Dravidian languages, has shown that the language of the Todas is essentially Dravidian, and is more nearly allied to Tamil than to any other dialect. He also considers

(b) Ibid, p. 45.
(c) Ibid, p. 46.
that notwithstanding the peculiar physical types which the race presents, it is, like its language, of Dravidian origin.

The Todas live in villages situated in the western division of the hills, in a tract called Todanaad, as here the larger portion of the Todas reside. "The sites chosen are in general most picturesque; always adjacent to a wood, and usually on an open space of grass almost completely embosomed in it; and extending in gentle slopes covered with the richest turf, which the grazing of their cattle, and the consequent manuring, maintains in the finest order. Their huts are low-arched buildings, resembling a haycock, but admirably contrived to keep out rain and cold, the roof and side walls forming one continuous curve of split bamboos, rattan, and thatch; having an end-wall strongly built, and a front wall with one small opening or door in it, so small indeed that the inhabitants have to crawl on their hands and knees to enter by it." (a).

Although the Todas have their villages (which consist only of a few huts), yet they are not content to remain permanently in them, but shift from one to another according to inclination. The tribe only numbers a few hundred persons; and there is great fear of its soon becoming extinct. They have a language said to be peculiar to themselves; but in reality it is a dialect of Canarese. They live in apparent comfort, their means of subsistence being abundant. A small tax is levied on them by the Government for every female buffalo in their possession, the males being free; and also for the grazing land on which their cattle feed.

The Todas are a peaceable and unwarlike people; and it is highly improbable that they took possession of the country in which they are found by forcible means. They carry no weapons of offence or defence whatever, and wander among the hills infested by wild animals in perfect fearlessness, and in absolute contempt of danger. They shun violent exercise, and neither fight, dance nor box. They do not hunt, either for food or pleasure. They have no implements of agriculture, and consequently do not till the soil. The grain eaten by them is received from the Burghers and other vassal tribes. "Their moral fearlessness of character," says Lieut.-Colonel Ross King, who has studied these hill tribes with great care, "with its accompanying consciousness of power, is felt and acknowledged by all the other tribes, who voluntarily bow to an influence they can neither cope with nor emulate." (b). The Todas are


(b) The Aboriginal Tribes of the Nilgherry Hills, by Lieut.-Colonel W. Ross King, p. 16, 17.
greatly attached to their buffaloes, which they never kill, but keep solely for their milk. On returning from the fields in the evening these animals are saluted with much respect by their masters. Some buffaloes are held as sacred, and are never milked, but roam about with their calves at pleasure. The Todas have a repugnance to the dog, which is never seen in their huts or mounds, that is, their small villages.

The tribe is divided into five very distinct clans, or even six, but about the last there are some doubts. These clans are as follows:—

The Toda Clans.
1. Peiki.
2. Pekkan.
4. Kenna.
5. Todi.
6. Taral (?)

The Peikies are regarded as highest in rank. These clans are socially quite distinct, and do not intermarry. They all practise polyandry, one woman being the wife of all the brothers of a family, with each of whom she lives a month at a time. The children are distributed among her husbands according to seniority, ‘the eldest of the brothers being considered the father of the first child, and so on.’ A family, however, seldom consists of more than two or three children. Formerly, when the tribe was not under British supervision, only one female child was allowed to survive in each household; the rest, when born, were destroyed (a). The marriage ceremony is of striking simplicity. The bridegrooms in succession place first their right feet, and then their left, on the head of the bride, and then order her to fetch water for cooking, which having done, the ceremony is at an end.

Respecting their religious sentiments, “the Todas believe in the existence of an invisible and supreme spirit and in a future state; though this they seem to regard as one of a somewhat mundane character, inasmuch as buffaloes and abundance of milk are to be the portion of the faithful. They also pay reverence to inferior objects, such as hills, and forests, and the rising sun, precisely as did the ancient Celts. In connexion with the adoration of light, they also make an obeisance to their evening lamps on lighting them” (b).

The tribe has seven small sacred buildings, which are the abode of their principal priests, called Pulâl or milkman, and Kavîlâl or herdsman, and are at a distance from their villages, having a temple attached to each. Three of

(a) The Tribes inhabiting the Neilgherry Hills, by the Rev. F. Metz, pp. 15, 16.
(b) Aboriginal Tribes of the Neilgherry Hills, by Lieut.-Col. W. Ross King, p. 21.
them have been entirely deserted, and a fourth is rarely visited. A herd of sacred buffaloes is kept at the other three for the use of the priests, who are regarded as very holy personages. In addition, every munda or village has its own priest. A hearse is also used in some of the larger villages for religious purposes. Rangaswámi is held in great veneration by all these hill-tribes. He is worshipped on the Rangaswámi peak. "The only emblems of the deity on it are a few rude stones and iron tridents, fixed in the ground, and surrounded by a low circular wall of loose stone, with a couple of large iron-pans in it. The peak is also celebrated for a cavern on the north declivity containing holy earth, in request by Brahmans and other castes. Much of it is carried away by pilgrims to different parts, who come here during the annual festivals." (a).

The Todas worship the sacred Buffalo-bell, a bell generally of great antiquity, which they imagine to be representative of Hirideva, or 'chief god.' "Before this Bell libations of milk are poured, and prayers offered, by the priests, by whom alone it is seen or touched. They make a distinction, however, between this deity and the God of the Christian." They likewise worship a hunting god supposed to reside at Namili Kotay, who is supposed to give them success in killing tigers (b). The Todas leave all their religious duties to be performed by the priests. "The only sign of adoration," says Mr. Metz, "I have ever seen them perform, is lifting the right-hand to the forehead and covering the nose with the thumb when entering the sacred dairy; and the words, 'may all be well!' are all that I have ever heard them utter in the form of a prayer" (c). The duties of the village priests are simply to milk the buffaloes and perform the labours of the dairy, the holiest duties which, in the opinion of the Todas, a man can perform. "The Toda religion," says Lieut.-Colonel Marshall, "has not the slightest sympathy with idolatry; nor does it pay attention to natural objects, as trees or rivers, to birds, beasts, or reptiles, or the elements. No offerings to a god, whether of flesh, human or animal, or fruit of the soil, are made; no human victims, and no self-torture" (d).

The funeral ceremonies of the Todas are singular. The body is burned, and a great feast of slain buffaloes is given. This is termed the 'green funeral.' A twelve-month later a much more important ceremony is held, when a larger

(b) The Tribes inhabiting the Neelgerry Hills, pp. 17, 18.
(c) Ibid. pp. 29, 30.
(d) Ibid. p. 188.
number of buffaloes are killed, and friends from the Badaga, Kota, and Kurumba tribes are invited to the feast. This is called the 'dry funeral.'

None of these hill tribes engage in any manufactures, with the exception of the Kotas, who make baskets, rough pottery, and some kinds of agricultural implements and personal ornaments.

Section II.—The Kota Tribes.

The Kotas formerly inhabited the Kollimale, a mountain in Mysore. They now occupy seven considerable villages called in the aggregate Kotagiri, on the Neilgherries. There is little difference between their dialect and that spoken by the Todas. The latter have a deep guttural pronunciation, while the former have a peculiar dental pronunciation.

It is commonly believed that the Kotas are the most ancient inhabitants of the Neilgherries, next to the Todas; but they rank much lower in native opinion, and are nowhere regarded like them as a superior race. They rank indeed with the low caste Pariahs of Southern India; and are unclean and despicable. The two tribes are about equal in number. The Burghers will not drink the water of the streams flowing by their villages.

The Kotas differ exceedingly in their habits from the Todas. They wear occasionally a similar dress, yet commonly are seen with 'only a dirty cloth round the loins, and the uncomely women the wrapper of the country.' The Kotas are of very dark, indeed black, complexion, and of thin, spare bodies. "The bare heads of both sexes are shaggy, with matted locks of dusty hair, sometimes tied in a knot behind, and invariably uncombed from the day of their birth. Dirty in their dwellings and persons, they are also unclean feeders, devouring dead cattle, putrid flesh, birds of prey, or vermin, with as much apparent relish as fresh buffalo meat" (a). They till the ground, and are very industrious and energetic. The land around their villages is carefully cultivated, and a portion of the grain produced—which should be one-sixth part—is paid to the idle Todas as the lords of the soil. They are also excellent smiths and carpenters. They likewise make baskets, and their wives manufacture earthen pots. In addition, they cure and prepare hides for commerce, in which occupation they are remarkably expert. As these people are a small community, and engage in so many avocations, their lands, which are extensive, are not properly attended to; and consequently a large portion lies waste. Kotas will never, if possible, labour for Europeans, or on the public works.

(a) The Aboriginal Tribes of the Neilgherry Hills, by Lieut.-Colonel W. Ross King, p. 34.
Although the members of this tribe set such a meritorious example of industry to the other hill tribes, yet by reason of their filthy and abominable habits and customs they are held by some of them in great contempt. In regard to marriage, the men content themselves with one wife each, and the women with one husband, and thereby set an example which many of the more civilized tribes and castes of India would do well to imitate.

The Kota villages are disordered and dirty; but as the houses, which are chiefly of mud and thatch, are well made, and are somewhat closely compacted together, the villages appear thriving and prosperous. They worship Shiva as a deity called Kannataraga deposited in small shrines covered with thatch, and have separate temples for men and women; but have no separate sacred class like the Todas, yet each village has a family which performs by hereditary succession the duties of the priesthood. They are great opium-eaters.

Section III.—The Burgher, Badaga, or Vadaga Tribes.

This is the most numerous, enterprising, and intelligent of all the native tribes on the Neilgherries, and is spread over a large portion of that region. Captain Ochterlony computed the entire population of the tribe to amount to between six and seven thousand persons. The Madras Census Report of 1871 gives their number as upwards of nineteen thousand. The word Badaga means 'people of the north,' and hence it is supposed that they came originally from the north, probably the northern part of Mysore and Canara, about four hundred years ago. The people of Talamale, low hills to the north-east of the Neilgherries, regard them as of their own race, and will eat food with them.

The Badagas pay a small tribute to the Todas in acknowledgment of the feudal relations they sustain to this primitive race; and moreover, always treat them with great deference and respect. They devote themselves chiefly to agriculture; but some are employed as labourers and coolies. These people are not noted for industrious habits like the Kotas. The women, however, are laborious, and are more modest than Toda women. Not a few of the Badagas are in prosperous circumstances, and are consequently slothful and indolent. They profess the Shaivite form of the Hindu religion, and are exceedingly ignorant and superstitious. Their principal deity is Rangaswâmi. Their temples are of a simple structure, being made of sun-dried mud, covered with thatch. They worship professedly three hundred and thirty-eight deities. There are traditions abroad that about a century before Hyder Ali held sway in Mysore, the Burghers, Kotas, and other hill tribes were governed by three chiefs, one re-
siding in Todanaad in a fort called Malaycotta, the remains of which are still visible, east of the village of Shulüru, and west of Mutenad and the Seepur Pass; a second in the fort in Meikenaad, the ruins of which, situated on a high ridge above the Coonoor Pass, are called Hulikal Drug; and a third in a fort in Parangenad, of which nothing now is seen. These chiefs, it is reported, fix the boundaries of the Bargher and Kother villages, which continue unchanged to the present time.

The Burgher villages, says Captain Ochterlony, "are in general very neat and clean; the houses, which are few in number, averaging ten or twelve—being built in a row on the summit of a low smooth hill, and having a wide level terrace running along the front, for the purpose of spreading out the grain to dry after damp weather, and also to pick and husk it on. They have usually two substantial cattle-pens, or more, according to the size of the village, with high, rough, dry stone-walls and barricaded entrances, to secure their cows and bullocks against cheetahs and tigers; which, though not common on these hills, occasionally find their way up from the forests below, and traverse the district, doing much mischief as they pass. The houses are built of mud, or mud and stone, and covered with a good roof of thatch, grass for which is abundant in all parts of the hills. There are altogether two hundred and twenty-seven Burgher villages on the Neilgherries" (a).

The Burghers are a thin, smooth-skinned, beardless race, of lighter complexion than Hindus generally, and the other hill tribes, and may at once be distinguished from the latter by the turbans they wear. The women perform a kind of modified suttee on the death of their husbands. They make a rush towards the burning pile, with the pretence of casting themselves upon it, when they are caught by their friends, and their garments are thrown on instead.

The Badagas are separated into eighteen clans, which belong to two great divisions. The first contains seven clans, which are higher in rank than the remaining eleven.

**Superior Clans.**

1. Wodearu.
2. Kongaru.
3. Adikâri.

1. Lingadikari—who wear the lingam.
2. Adikâri—who have been deprived of the lingam.
3. Meatadikari—who intermarry with the lowest Badagas.

5. Chittre.

\[
\begin{array}{ll}
1. & \text{Hattara, or Marriage.} \\
2. & \text{Anearu.} \\
3. & \text{Mari.} \\
4. & \text{Kastury.} \\
5. & \text{Two classes of Vellalars.} \\
6. & \\
7. & \text{Dumah.} \\
8. & \text{Gonaja.} \\
9. & \text{Manika.} \\
10. & \text{Torea.} \\
11. & \text{Kumbararu—Potters.} \\
\end{array}
\]

The Wodearu are highest in position, and are a proud, self-conceited people, inhabiting five villages. "They will scarcely notice an European, when they meet one; and will not sit at meals with the common Badagas, regarding themselves as their gurâs or priests. When a Badaga gives a feast, which he generally does when he shaves the head of one of his children, he invites a Wodearu to bless the food. At a funeral, the Badagas in general take off their turbans, but the Wodearu keep theirs on. Every native, not excepting the petty hill chiefs, must bow down before them, and pay them adoration (a).

The Kongaru came originally from Sargoor, and inhabit the hills in the neighbourhood of the Rangaswâmi peak. Like the Wodearu, they wear the lingam, but have much less pride. They are remarkable for their excessive loquacity.

The Adikâris are divided into three classes, as noticed above.

The Kanakaru are the only Badagas who have preserved the art of reading and writing. They are said to have emigrated from the Tamil country. By reason of their superior knowledge they act the part of exorcists and physicians to all the Badagas.

The Chittres came to the hills originally in company with the Wodearu, in the train of the Rajah of Malekote (b).

The Bellis assert that they once belonged to the Wodearu, but were separated from them through some misfortune. They are a very cunning people, of low and disreputable character.

The Haruvaru are an unclean race, and although proud and wearing the sacred cord, are regarded by the other clans with something like contempt (c).

\[(a)\] The Tribes inhabiting the Neilgherry Hills, by the Revd. F. Metz, pp. 48, 49.
\[(b)\] Ibid, p. 53.
\[(c)\] Ibid, pp. 55, 56.
The Hattaras are descended from seven brothers, 'each of whom is said to have erected a house for himself and his family in a different part of the hills,' where villages were eventually constructed.

The Anearu are only found in the Todanaad. They are notorious for their mendacity.

The Maris are also settled in the Todanaad, but came originally from the neighbourhood of Nanjanagoody. The headmen of the Anearu and the Maris are the richest, and, consequently, the most influential of all the Badagas.

The Kaity people and also the Koonde Badagas belong to the Kastury clan. The former are also styled Gangalaru.

The Dumaahs have villages in three separate villages, and are so designated from their common ancestor of this name (a).

The Gonajas inhabit the country on the borders of Mekunad, near the Koonde river.

The Manikas dwell near Kotagerry.

The Toreas are socially of the lowest rank among the Badaga clans, and are not permitted to eat food with the rest of the tribe. They are said to have been watchmen and menial servants to the other Badagas, before the migration of the tribe to the hills.

The Kumbararu occupy two villages near Kalhutty. Although they resemble the other Badagas, and have similar customs, yet they do not intermarry with them (b).

Section IV.—The Trula Tribe.

A small tribe, a little more numerous than the Todas and Kotas, speaking Tamil, found on the lower slopes of the hills, beyond the imaginary jurisdiction of the Todas, and therefore not paying tribute to them. They are an unsettled, vagrant race, not confining themselves to one spot, but delighting in wandering from place to place. They profess to cultivate the soil, yet do so in a wasteful, unsatisfactory manner, consequently they are poor and dishonoured. They raise crops of various kinds of grain, but to no great extent, "being very improvident in their arrangements, and eating up all their produce at once, without laying any by for the rainy season, when they subsist chiefly on plantains, jack, and other fruits, which they cultivate in patches near their villages, and which thrive in consequence of the lower level on which the Trulas are

(a) The Tribes inhabiting the Nilgiddy Hills, by the Revd. F. Metz, p. 59.
(b) Ibid, p. 60.
mostly settled. They also work occasionally as coolies on plantations, preferring employment in the jungle to working in the field, and being expert fellers of trees, hewers of planks, rafters, and so forth" (a). They are courageous hunters, and pursue the most ferocious animals with singular fearlessness. They are scantily clothed, of diminutive stature, and of a strange misshapen appearance. Their marriages do not take place until several children have been born. Colonel King states, that they have no notion of marriage and live promiscuously. In appearance they are something like the Pariah on the one hand, and the Kûrumba on the other. Their dress resembles that of the former tribe. Their religious rites are few. Sometimes they sacrifice a cock to propitiate evil spirits. The funeral rites of this tribe are peculiar. A very deep hole is dug outside a village, into which the dead bodies of the village are thrown without ceremony.

Like other hill tribes, the Trulas are of dirty habits. They are low in social rank, owing chiefly to their poverty, improvidence, and restlessness. Nevertheless, at the great annual festival of the god Rangaswâmi, held on the peak of that name, at which many thousands of Hindu pilgrims are present from the plains, several of their number officiate as priests in the ceremonies of the temple. The small patches of land cultivated by this people are to the eastward, near the Rangaswâmi peak and the Kotergherry Pass. They pay a small tax for their land, so long as they cultivate it.

Several appellations are given to this tribe, which has two hereditary distinct branches. On the eastern ridges, in the direction of Damskencota, they are always called Trulas; on the ridges of the Bhawâni valley to the south they are termed Mûdûmars; and towards Davaroypatan in the north they are known as Kossûwars. In customs and occupations these clans are alike. They bury their dead in houses set apart for the purpose, leaving the door always open to the east, the males being buried on one side, the females on the other (b).

Section V.—Kûrumba, or Mullukûrumba Tribe.

It is conjectured that as the physical differences between the Trulas and Kûrumbas is but slight, they were originally the same race. The chief food of the latter tribe is " wild roots or berries, or grain soaked in water, with occasional porcupines or pole-cats. Their dwellings are nothing more than a few

(b) Descriptive and Geographical Account of the Neiigherry Hills, by Messrs Fox and Turnbull. Transactions of the Bombay Geographical Society, Vol. IV.
branches piled together like heaps of dead brushwood in a plantation, often simply holes or clefts among the rocks. Their clothing is, with the males, a small dirty cloth round their loins; and with the females a rag thrown on any way that its condition and size render most available" (a).

The Kūrumbas inhabit the lowest slopes of the Neilgherries and the plains below, so that they can hardly be regarded as a tribe peculiar to the hills. Moreover, they have the vagrant habits of the Trulas, and spend their lives in migrating from place to place in the dense forest. They are supposed to have come from Malayalam. The tribe raises scanty crops of grain on the small patches of land which it cultivates; but depends for its supplies, says Captain Ochterlony, "chiefly on the fees in kind which it receives from the Burghers for the offices performed by it in consecrating their crops and seed." It prepares the soil for the reception of the seed by the use of the hand-hoe.

In stature, and in general external appearance, these people present a sharp contrast to the Todas of the uppermost ridges of the Neilgherries. Short and ugly, with matted hair, large mouth, and bleared eyes, and altogether of a strange figure, given to necromancy and dark secrets, no wonder that they are regarded as a forbidding weird-like race, to be shunned and feared, rather than honoured and courted. By the other hill tribes they are believed to be in possession of supernatural powers of blessing and cursing, and to have control over life and death, disease, prosperity, and adversity. The Burghers especially are in perpetual terror of the Kūrumbas, and will carefully avoid meeting them. Should they meet any one of their number suddenly, they consider the event as ominous of evil and disaster, and sometimes die of sheer terror. Nevertheless, such is their confidence in their mysterious powers, that they will undertake no enterprise without first obtaining their benison. A Kūrumba drives the first plough into the soil—sows the first few seeds—reaps the first ears of corn—blesses the cattle and the produce—blesses the home, the parents, and the children—and thus acts the part of priest, physician, astrologer, demon, and deity combined. He is priest and musician to the Todas as well as the Badagas.

A tradition prevails among the tribes, that the Kūrumbas have resided on the lower hills from a very remote period, and that in reality their occupation of them is as old as that of the Todas, and consequently that they possess an equal right with them as original proprietors of the soil. They speak a dialect

(a) Aboriginal Tribes of the Neilgherry Hills, by Lieut. Colonel King, p. 42.
peculiar to themselves, which circumstance favours this supposition of their great antiquity. The dialect, however, is said to be a corrupt jargon of tongues rather than a distinct language. "No such ceremony as marriage exists among these people, who live together like the brute creation. Their dead are sometimes burned, sometimes buried; in either case, with as little form or trouble as possible. They are, in short, among the most debased types of mankind" (a).

The tribe has three divisions, as follows:—

1. The Mulla Kûrumbas.
2. The Naya Kûrumbas.
3. The Panias (b).

The Panias are not sorcerers like the other two clans, and are chiefly employed by the Badagas as labourers in the Wynnaad. The Kûrumba villages consist only of a few huts, commonly spoken of by the term Motta. The Kûrumbas are stolidly ignorant, and have no traditions. They worship a deity called Kuribattaraya, lord or possessor of sheep.

(a) Aboriginal Tribes of the Neilgherry Hills, by Lieut.-Colonel King. p. 41.
(b) The Tribes inhabiting the Neilgherry Hills, by the Rev. F. Metz. p. 116.